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E. W. BOND,
President Ohio State Association of Spiritualists.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. COLSON

Theosophy

Persons desiring information on subjects connected with this department will address their communications Editor Theosophical Department, Light of Truth Publishing Co., 313 to 315 N. Front St., Columbus, O.

THEOSOPHY AS A RELIGION.

The above was the subject of a discourse at Nashville recently, from which we extract as follows:

Religion has too long been considered the one thing needful to the exclusion of much that is as necessary for the progress of mankind, if by the term religion is meant that emotional factor which used to sway men and women toward so-called heavenly things. Religion in the past and largely in the present has been purely a thing of the feelings. Reason has been left outside the door vainly knocking and begging for food. Questioning has been met with rebuff, and the inquirer has been exhorted to "give his heart to God" even while that heart has been so closely allied to the rest of his nature as to make it impossible for him to give a part without the whole.

One has not to make a long study of human nature to know that all extreme emotion is comparatively short-lived. The ebb and flow which is observable in purely religious organizations is the legitimate consequence of this kind of religion, which is the chief corner-stone, and the slow but compelling growth of individuals discerns its defects and seeks for new adjustments. As the generic nature of man develops people can not be satisfied with beliefs, with dogmas, however loudly their divine seal and signature may be protested. Sooner or later a deeper and stronger feeling than the old religious emotion must arise and demand its satisfaction.

With this definition Theosophy is not a religion, because it is more. If it is, as the name signifies, "Divine Wisdom," it must be something large enough to include religion within it; something strong enough to meet and satisfy the needs of the whole nature instead of only a part of it; something deep enough to afford sounding ground for all lines cast into it; something practical enough to meet the needs of everyday life in all directions; something low enough and high enough to cover the "here" and "there," the "now" and the "beyond," and to afford both the intellect and the heart the food which enables them to rise to continually ascending possibilities.

Because it is so wide in its nature, so inclusive of all religions; because it is the motive which gives these their vitality, it is likely to be seemingly antagonized by them because any one is too narrow to reach Theosophy's boundaries. But it does not follow that this antagonism need continue, for all that is necessary is to see the relation of the one to the other, of the religion to that vital principle which is too vast to be contained within its limitations. There can be no real antagonism between any religion and Theosophy. Among the many religions Christianity may be examined for the purpose of finding where the seeming opposition lies; and let it be understood that the ecclesiastical dogma of the present day is what is meant by the term; not the teachings of Jesus of Nazareth in their purity, for these are as wide apart as the poles.

Ecclesiastical Christianity divides the human race into Christians and heathen. Theosophy knows no hea-

then, but declares the universal brotherhood of man, instead of a selected and approved constituency. Christianity separates the saved from the lost. Theosophy declares the ultimate attainment of every individual consciousness and points out the path by which it reaches its unity with the great All.

The one posits an angry and avenging God with the necessary sequence—a personal mediator between him and his wrath and ourselves. The other avows a constituent relation between, and sequence from, cause and effect, which makes true knowledge the only mediator and every man his own redeemer by means of it.

This religion teaches two lives with a break between them, the second beginning only where the first ends, and yet affirms man's immortality. Theosophy contradicts this logical absurdity and affirms the unbroken continuity of individual existence which makes living eternal, and a symmetrical whole which has, however, many parts or states, these merging one in the other.

Christianity avows that God, though powerful and mighty enough to do all things according to his will, sends suffering upon mankind. Theosophy shows we are responsible for suffering ourselves and that God can have no changing will with power to send affliction one day and remove it the next, because God can not act contrary to the nature of God.

Christianity avows a dreadful judgment day awaiting the sinner on the other side of the grave. Theosophy teaches that every day is a judgment day; that we are constantly experiencing the fruits of past days, and determining what that of future days shall be; that the beyond will be just what our here makes it, with no intervention from an outside power.

It will be seen that Theosophy supplies what Christianity lacks—an individual responsibility which not even God can remove. It also supplies the lack in other religions caused by their limitations. At the same time it unifies and synthesizes these, showing a kind of Joseph's coat of many colors, many views unlike each other, yet related to each other because having place in the one greater than any. Some of these pieces may be called sciences, for modern science has a place in the "wisdom religion" with developments far beyond the accepted facts as well.

True worship lies in works, not in public words or observances. God's house for us today is the world; its congregation, Humanity. The appointed priest is he who works for all, in accordance with those principles which are rooted in the causeless cause, and which in all days and times will survive as the fittest. One who knows is one who is so lifted up; he will draw all men unto him, not as his partisans, but as seekers for that to which he points the way.

"Psychometric Dictionary" is the title of a valuable little work just issued by the Light of Truth Publishing company. It is filled with rare information for those who are seeking to develop their psychic gifts.—The Medium.

THE SOUL IN EVOLUTION.

In a lecture recently before a Salt Lake City audience Miss Annie Besant spoke interestingly on the above subject.

She traced the growth of the globe from chaos to an inhabitable planet and noted the appearance of the human soul long after the material world had come into being. Man, she said, has two bodies, the animal and the astral. The animal has the attributes of the animal passions. This body might have existed before the soul entered it, but the soul itself was evolved from the first spark of divine light. The lower order of savages who can not remember from one day to another, as showing the early stage of soul existence was instanced. Such souls were as immortal as our own. They went to the heaven prepared for such souls, and then they are born again a little further advanced in mental experience. This evolution is kept up for ages, each life bringing more and more mental powers until the soul as it is today was produced.

One child may be born a genius, another almost an idiot; one with moral another with criminal tendencies. Why this difference in souls? That difference teaches us that souls are not all of equal growth. If you believe in a just God you can not believe that he would make such distinctions in his creatures. No, the more perfect souls are simply older in point of evolution, and the men we call idiots and criminals are simply undeveloped souls which are learning their first lessons in the school of soul experience. The more advanced souls owe it to those of inferior growth to lend them helping hands. This is the doctrine of reincarnation.

The speaker admonished her hearers to attend to the education of their souls in this life, for unless they advanced here they would be embarrassed by corresponding deficiencies in the next life. By effort and attention men could make their evolution swift—so that the perfection of their soul life could be reached in a much shorter time than would otherwise be possible.

The present theosophical crusade, she said, was made necessary by the progress of materialism and the danger of men's losing their faith in the divine powers and the immortality of the soul. Unselfishness and a desire to help one's fellow men were the keys to theosophy, the wisdom of the ages.

MAKING FLESH OF ONE AND FISH OF THE OTHER.

The question as to whether Theosophy is a religion within the purview of the law of Massachusetts, relating to the exemption from taxation of religious bodies, had a hearing in Boston the other day, and if the decision of the court is to stand the question is settled in the negative. The case grew out of a suit brought by the New England Theosophical corporation of Boston to recover from the city \$443 in taxes paid for the year 1896, under protest. Judge Sheldon, in the superior court, held the the property of the corporation was subject to taxation. The plaintiff contended that it is a religious body within the meaning of the law.

While we are unalterably opposed to the superstitious injustice of exempting church property from taxation, still as long as the evil adheres to the progress of civilization no one cult should be singled out and denied the benefits of the wrong. Theosophical societies are as much entitled to respect in this matter as any other organization incorporated as a religious institution.

THEOSOPHICAL.

After the 1st of June the Peoria, Ill., Theosophical society will open its meetings to the public.

Claude Falls Wright has resigned from the Aryan Theosophical society.

Anna Odell Dis de Bar recently turned up in a Theosophical meeting in Milwaukee under an alias, and was being entertained, when her identity was discovered. She was invited to depart.

Dr. Franz Homan of Austria has recently arrived in this country and will lecture on Theosophy.

At the Tennessee centennial there will be a Theosophical day. Oct. 17 is set apart for it.

Another payment of \$3,000 on the purchase of the Theosophical grounds on Point Loma, Cal., has been made by Ballou & Cosgrove, acting for the society. Only \$3,000 remains unpaid on the \$12,000 purchase price. Theosophists say the school of ancient mysteries will begin within a few months.

The Theosophists have bought more land at San Diego, Cal., and now control one square mile. The object of the increase in holdings is to erect a large hotel and sanitarium on the grounds, which have the finest view in this section. The plan involves the expenditure of \$400,000.

PHYSICAL EFFECTS OF MUSIC.

Two French scientists (MM. Binet and J. Courtier) recently described in *The Revue Scientifique* a series of experiments made by themselves and by others on human beings and on animals of the effects of music on the heart and the respiration. In the translation of the *London Lancet*: "M. Patrizi, an Italian physiologist, had a patient with a wound in the skull which laid bare the brain. He was thus enabled to observe the actual effects of music on the cerebral circulation. Music occasioned an increase in the size of the brain itself. The effect on the cerebral circulation was variable, the vessels being sometimes constricted and sometimes dilated. At other times no effect was produced. MM. Binet and Courtier experimented on a musician. Isolated notes, chords in unison, and discords were first tried. Both major chords struck in a lively manner and discords quickened the respiration. When melodies were tried it was found that all, whether grave or gay, produced quickened respiration and increased action of the heart. The lively tunes produced the greatest acceleration. The subject also sometimes unconsciously endeavored to synchronize his respirations with those of the singer. In *rallentando* and *diminuendo* passages the respiration was retarded. Where the sound was wholly uncomplicated by emotional ideas, as in single notes or chords, the heart's action was accelerated, but not in so marked a degree as when a melody either grave or gay was played. During operatic pieces or those well known to the subject the acceleration attained its maximum."

Professor Cleveland's book "The Religion of Modern Spiritualism" is ready for delivery. It has a fine exterior—handsome red cover with gilt finish—and will make a nice addition to a library in an ornamental way. It may also be read with satisfaction and interest, and afford a pleasing pastime when ennued. The price has been temporarily dropped to 64 cents, inclusive of postage to meet certain requirements. Take advantage of the reduction. See adv.

Organization is our only hope—disjointed action our failure.—Philosophical Journal.

Philosophy and Facts

DEAD 37 HOURS.

A UNIQUE EXPERIENCE.

Mr. W. A. Laufman, a well known traveling salesman of the northwest, with headquarters at Minneapolis, has passed through a marvelous trial and experience. From accounts related by him and which are now in the courts as part of his proceedings for divorce, Mr. Laufman's wife attempted to poison him by the administration of Indian hemp. He had been taking the poison a long time before his suspicions were aroused that his wife was trying to get rid of him. She accompanied him on his travels and it was while they were at Council Bluffs, Ia., that Mr. Laufman was taken alarmingly ill and his wife disappeared. She has not been located, but her victim concludes his long account of his sufferings and wanderings in the following thrillingly suggestive words. The whole interview takes up nearly three columns of the Minneapolis Times. Mr. Laufman says:

"That night in Council Bluffs was my last with my wife. After we had retired she was terribly wrought up over something, and, suffering from a heavy dose of the drug, I was in bad shape myself. She was very restless, moaned and cried, and was at times very hysterical. I tried to comfort her, but she only shrieked, and declared that she did not know what was the matter. When I awoke the next morning she was gone. The neighbors told me she had left for Chicago, and I told them—to divert their suspicions—that she had gone to her old home in Logansport, Ind., and that I knew all about it.

"I took sick and was removed to the hospital in Omaha. There I had an experience which few men have lived to tell about. Under the influence of the drug I sank into a condition which was called death by the physicians. This was on Dec. 2, 1896, at 11 o'clock in the morning. The doctors pronounced me dead and my body was turned over to M. Maul's undertaking establishment for preparation for shipment. It was given out that I had died of heart disease. My brother, C. H. Laufman, of Des Moines, Ia., was telegraphed for and came on to take charge of my remains.

"My experience at the time of my death has never been told except to the physicians who published an account of them in one of the medical journals. On that fatal morning I was suddenly aware of an indescribable sensation, beginning at my feet and snapping clear through my frame and out the top of my head. I was then conscious of something like a ball of cotton released and spreading out in form the size of a man at least three feet taller than myself. I was standing in the center of the room and plainly saw my dead body lying on the cot. I started to leave the room and met one of the doctors. I wondered that he did not say something to me, but as he made no effort to stop me I went out on the street. I walked down Fourteenth street to the corner towards California avenue, and there met an old acquaintance from Mitchell, S. D., named Milt Blose. I attempted to strike him on the back by way of salutation, but my arm passed right through him. I did not speak to him, but struck at him again with the same result. I utterly failed to attract his attention, although I followed him at least a block. I distinctly saw him walk across the street and gaze at a miniature Ferris wheel in one of the store windows."

It may be stated that Mr. Laufman

has letters and telegrams showing that Mr. Blose was in Omaha on the date mentioned and walked on the street and saw the Ferris wheel exactly as described by Mr. Laufman.

Continuing with his narrative, Mr. Laufman said: "After leaving Blose I went up to the hospital to see the body. I found the door closed, but as I could see into the room I passed through the door and gazed at myself for while. I then went out and found the doctors and heard them discussing my case. I hung around with them until the arrival of my brother. I went in with him and the doctors and watched his anguish as he looked at my dead face. He remained at the hospital that night as it was very late, and I went into the room with him and watched him until he fell asleep.

"I forgot to mention that I saw my body packed in ice by the undertakers, and was much interested in the washing of the body.

"I was laid out dead exactly thirty-seven hours and fifty-eight minutes. I stayed around with the doctors and my brother during all of this time, and heard and remembered every word spoken by them. The doctors wanted to make a post-mortem examination, but my brother objected.

thinks she is in hiding because of the terrible charge brought against her.

LETTER FROM DR. DEAN CLARKE

Editor Light of Truth: Several months have elapsed since you have been afflicted with thoughts of mine, and lest you and your thousands of readers become too ecstatic with the idea of exemption from further annoyance from this source, I will assay a brief epistle to the few who may care to read the desultory comments of a superannuated and superfluous cogitator.

During my compulsory retirement from the field of public labor, like the owl that a verdant son of Erin purchased for a parrot, though I have not said much I "kape up a divil of a thinkin'," especially when the welcome Light of Truth and the ever Progressive Thinker reach my open hands, and stir my dull brains with their thought-provoking contents.

I have read several articles from my co-workers upon the platform, and in the quiet cloister of ethical and scientific research, which have engendered or revived thoughts that I wanted to give wings to, but as with Paul of old,



LAUFMAN RELATING HIS STORY.

"Of course you want to know how I got back into my shell, and it happened in this way: One of the specialists wanted to try some experiment with a new electric apparatus. My brother consented to it, and I accompanied them to my deathbed to watch the operation. The instruments were attached to my feet, and I distinctly felt the sensation while standing out in the center of the room. The moment I felt the shock I was curious to know how it would affect my head, and I walked around the head of the bed to see. My body was quite black in places, and I heard the doctor say to my brother, 'You see how the blood has settled.' I was next conscious of excruciating pains all through me, and the first thing I knew I was in my body again."

These are the main facts in Mr. Laufman's story. His long months of illness and his slow recovery are matters well known in Mankato, where he was taken by his brother.

Upon his returning to partial health Mr. Laufman instituted divorce proceedings. He learned that his wife was in Logansport, Ind., for about a week after she left him, but since then he has been unable to locate her or his adopted daughter, who is with Mrs. Laufman somewhere. He claims to have made every effort to find her, and

while "the spirit was willing, the flesh was weak," and so, for the time being, they died out, "unknelled, unhonored and unknown," and I was compelled to subside as "a mute inglorious Milton," or be like

A flower born to blush unseen

And waste its fragrance on the desert air

But as I am about to undergo a surgical operation which will, for a while, still more disqualify me for thought-utterance, I must "take time by the forelock" and use my last chance to comment, at random, on a few things recently appearing in the shining columns of Light of Truth.

First, I will allude to a colloquial article in your issue of May 1st, copied, apparently, from the Hypnotic Magazine, in which Editor Sidney Flower seems to me, while caustically describing "the average hypnotist," to be giving a fine portrait of himself, at least so far as being "self-opinionated" and dogmatic is concerned. His whole article is innocent of modesty and abounds in Sir Oracle, ex cathedra assumption against which he, by implication, boldly says, "let no (common) dog bark."

Hear this cynosure of hypnotic effulgence, in lofty disdain of the belief of the benighted "average hypnotist," declare that:

"We teach what we know to be fact; that all the phenomena of hypnotism are due to suggestion; * * that men are more easily hypnotized than women; that there is no evidence of the fact that mind communicates with mind except by spoken word, or the significant gesture; in other words, that the telepathic rapport said to exist between operator and subject is explainable on the ground of simple suggestion alone, and does not imply the power of thought-transference or mind reading at all." (!) "Nuf sed." Avaunt! Mesmer with his old foggy ideas of "universal magnetism;" Reichenbach, with his "od force;" Deleuze, with his "nerve-aura;" Dr. Dodds and Prof. Brittan, with "vital electricity;" Cox, Crookes and the majority of the savants of the Psychic Research societies, with "psychic force" as the vibrating medium of thought-transference, for lo! a hypnotic pope has arisen in this age of wonders who settles the question by his ipse dixit: "There is no such thing as mesmeric influence," et cetera! For coolness of presumption this hypnotic oracle eclipses a Methodist minister, who, after offering, in prayer, much information and advice to the Lord, desired to show his meekness by closing his wordy harangue by saying: "O Lord, we do not wish to dictate, we only beg leave to suggest." Our knight of hypnotic science calmly tells the common people and the "average hypnotist," whose ignorance he deplores, that "suggestion, or the significant gesture," is the only means and method by which mind communicates with mind in the hypnotic state. To say nothing of the experimental knowledge of scores of intelligent and scientific mesmerists of the past and present, to the contrary, every experienced Spiritualist, and medium especially, knows better!

They not only know that mental telepathy is a fact, but they further know that a subtle force, call it what you will, is the vibrating medium of thought-transference from the operator or controller, be he visible or invisible, to their brains, just as surely as the electrician knows that electricity is the indispensable agent of telegraphy.

Furthermore, every truly enlightened physiologist, psychologist and occultist knows that mind and body are connected by an intermediary force, and that all potent "suggestion," be it "auto" or extrinsic is absolutely impotent unless the nerves, or telegraphic wires of the subject are charged with this vital force to convey the impulses of his mind to his bodily organs. Thousands of mediums are controlled by invisible hypnotizers whose "suggestion" they feel, but neither see nor hear. Will Sir Oracle Flower tell us "common folks" how his almighty "suggestion" reaches all such cases?

Until he gives a lucid and scientific explanation of the modus operandi of suggestion, which shall cover all the facts of observation and experience, the "average hypnotist" and the average thinker as well will hold to the deductions of their carefully analyzed experience instead of his unproven hypothesis.

There are other points made by this wiseacre upon hypnotic science, to which I would like to allude, and to the truth of which I should render the Scotch verdict of "not proven," but time and strength fail me, and I must leave them, doing him the justice to say that all of his opinions were well stated, and several important truths were cogently presented, but to claim "simple suggestion" as an all-sufficient explanation (?) of every hypnotic phenomenon is, in my humble opinion, a great error, that most material scientists hold in common with himself, for I know of many facts which overthrow, instead of sustain, this limited theory. Suggestion is only one of the factors operative in such cases.

CORRESPONDENCE

NEWS NOTES.

Mrs. Gebauer is in Atlanta.

The Mantua school opens June 1st.

Lee F. Prior is in Nashville, Tenn.

Thomas Grimshaw is at Indianapolis.

Atlantic, Ia., has two Spiritual organizations.

F. A. Wiggins is lecturing at Berkeley hall, Boston.

Mattie E. Hull goes to Mantua, O., next month.

Dr. W. W. Hicks was in Syracuse, N. Y., last Sunday.

Frank T. Ripley was at North Lansing last Sunday.

San Antonio, Tex., has a Young People's Progressive club.

Dr. Geo. A. Fuller speaks at Springfield, Mass., on the 30th.

Mrs. Effie Webster spoke at Fitchburg, Mass., last Sunday.

Prof. H. D. Barrett lectured at Providence, R. I., last Sunday.

The campmeeting at Freeville, N. Y., opens July 25th, at 10 a. m.

Brooklyn, N. Y., has a school of psychology at 497 Franklin ave.

Mrs. J. J. Whitney is settled at 218 Stockton st., San Francisco.

T. D. Kayner is booked for Elgin, Ill., the end of this month.

Myra F. Paine has returned to Lily Dale, N. Y., for the summer.

Mrs. U. C. Collins of Indianapolis is holding seances at Toledo, O.

Dr. W. A. Hale of Boston spoke at Waltham, Mass., last Sunday.

Memorial services at Berkeley hall, Boston, tomorrow at 1 o'clock.

The "Medium" of Los Angeles, Cal., has come out in magazine form.

Moses Hull will be at the Cassadaga June picnic—12th and 13th prox.

Geo. H. Worth is the secretary of the Horton, Mich., Spiritual society.

Will C. Hodge is at Syracuse, N. Y. His address is 314 West Willow st.

Topeka, Kan., will have a campmeeting this season, beginning Sept. 4th.

Willimantic, Conn., had Carrie Twing for two Sundays this month.

Mr. W. H. Banks has been elected an honorary member of the V. S. U.

Carrie Twing interested the Haverhill, (Mass.) Spiritualists last Sunday.

Lake Brady camp opens June 27th, with Moses Hull as orator of the day.

Mrs. M. R. Goff is holding materializing seances at the Spiritual Temple, Boston.

Mrs. A. C. Priest of Spokane, Wash., is giving convincing tests in that community.

Spiritual services will be held in the Maple Dell campgrounds every Sunday during June.

Augusta Frances Tripp is the special correspondent for O. B. G. Association of Onset, Mass.

Mrs. L. A. Olmstead has been giving tests before the Spiritual society of Yonkers, N. Y.

Mrs. Helen T. J. Brigham may be heard at Adelphi hall, New York city, Sunday morning.

Dr. C. W. Hidden will conduct a "Healing Festival" at Lake Pleasant camp this season.

Mrs. E. J. Peak is interesting audiences at Good Templar's hall, Charlestown district, Mass.

The Spiritualists' campmeeting at Summerland will commence on July 18 and close on Aug. 8.

Beatrice, Neb., is enjoying the ministrations of a young speaker—Mr. Pat-hard—just developed.

Mrs. Irene Smith has been in San Jose, Cal., giving readings and lecturing under inspiration.

Tuesday evening, May 25th, a May festival and test seance was held at Adelphi hall, New York.

The Blue Grass Blade has gone back to Cincinnati. Lexington, Ky., was too warm for Editor Moore.

Maud Von Freitag, the ballot test medium, is serving the Oakland, Cal., Spiritualists, this month.

Mrs. E. F. Kurth has been re-elected president of the Women's Progressive Union of Brooklyn, N. Y.

C. V. Miller is pronounced a good materialization medium by the Phil. Journal of San Francisco.

The First Spiritual Union of Norwich, Conn., held its fifteenth annual meeting on the 15th inst.

Dr. N. F. Ravlin has returned to San Francisco and has opened a psychical school at 334 O'Farrell st.

Hudson Tuttle thinks the spiritualizing of men is more important than the materializing of spirits.

Miss Lydia W. Allen will conduct a question department in The Dawning Light of San Antonio, Tex.

Dr. Willis Edwards of 162 Dearborn ave., Chicago, will leave home next month to attend campmeeting.

May Goodrich, test medium, may be addressed for camp engagements at 418 N. Seventeenth st., Omaha, Neb.

A ten-year-old prodigy is Louise Davidson of Joliet, Ill., who is developing as an inspirational piano player.

Mrs. Julia Steelman Mitchell had a satisfactory engagement at Millersville, nine miles west of Jackson, Mo.

Mrs. L. A. Olmstead of Brooklyn, N. Y., was given a reception at Jackson hall, Fulton st., on Friday evening.

E. W. Sprague, N. S. A. missionary, has organized six new societies in New York state in the past four weeks.

One of our best wheelhorses in Georgia is Rowland E. Webster of Atlanta. He is ever ready to serve the cause.

Newark, N. J., has had a Spiritual awakening recently through the ministrations of Ferdinand Fox Jencken.

The Spiritual alliances of St. Paul will hold grove meetings during the summer on Sundays, beginning June 20th.

Carrie L. Hatch of 74 Sydney st., Boston, will accept donations for an unpaid funeral bill of the late Mrs. Chase.

Mrs. Prior is working for a state organization in Tennessee. Her present address is at Nashville, 409 W. Summer St.

Piqua, O., has just formed a Spiritual Research society, which meets at Macabee hall, with J. B. Everett as the speaker.

S. W. Burnham was chosen as their president by the Connecticut State association at their recent annual convention.

Julia Steelman Mitchell is lecturing in Missouri for May. Will engage for June. Her permanent address is Newport, Ky.

Geo. H. Brooks delivered two lectures at Horton, Mich., Sunday before last, and one on Monday and Tuesday following.

Worcester, Mass., has been recently entertained by the inspiring lectures of Mrs. Sarah A. Byrnes and Miss Lizzie D. Harlow.

Helen Stuart Richings, Jennie Hagan Jackson and Mrs. Annie E. Thomas will attend the Lookout Mountain campmeeting.

Dr. Peebles has met Col. Olcott on his tour through India and had a pleasing interview with him. The doctor expresses himself highly concerning the great Theosophist.

B. W. Calvert and Mrs. Abbie A. Day were married at the residence of Rev. M. St. Omer-Briggs on the 15th inst.—the latter officiating.

Cyrus Avery, Mrs. Isabella Linn and daughter of Chicago, who have been spending the winter at San Diego, Cal., are about to return home.

The Harmony Grove Campmeeting association of San Diego, Cal., has been incorporated. Miss Mary Milton of Escondido, Cal., is the secretary.

Mrs. Julia Schlesinger of San Francisco (formerly editor of Carrier Dove), is still in the work of furthering the cause by her pen in a local way.

Secretary D. P. Hughes writes that the dates of the holding of Devil's Lake camp meeting have been changed from August to July 10th to 26th.

W. J. Colville is holding meetings at Union Square hall, New York city, every Wednesday and Friday at 3 p. m., and at 52 W. 14th st. at 8 p. m.

Mr. and Mrs. C. Greenmeyer are conducting a series of meetings at Lincoln Inn Court, 519 Main st. Mrs. Greenmeyer is open for camp engagements.

Mrs. E. L. Dearborn, the well known psychic, of 482 Fulton st., Brooklyn, N. Y., is receiving much attention from the secular world for light on spiritual matters.

W. W. Aber and wife are holding materializing seances in Texas towns. Mrs. Lizzie Shelton of Corsicana reports a satisfactory one held at her residence.

Prof. Bowman delivered a lecture at Los Angeles recently which was designed to create harmony between Spiritualists and Theosophists for one general aim.

Mr. M. Korff says that Dr. Buchanan's "Primitive Christianity" shows that Modern Spiritualism is the nearest approach yet made to primitive Christianity.

Chas. A. McKendrey has been ministering to the Pennsylvania friends by lectures and tests. He also gave parlor lectures at the residence of R. W. Bowman of that city.

Carrie Fuller Weatherford is in Milwaukee, lecturing at the new quarters of the Spiritual society of which Mrs. Mary Bartel is the president, and Mrs. Katie Ryder, secretary.

Mrs. F. M. Overman of San Antonio, Tex., is one of our silent and effective workers, who does not let her left hand know what her right does. But it counts all the more in spirit.

Mrs. M. J. Crilly is serving the society at Homestead, Pa., Sunday nights during May. She has been engaged to open the season at Lake Brady camp, where she will remain three weeks.

Anderson, Ind., has had a feast this month through the inspirations of Mr. G. F. Perkins, Mrs. Nichol and Mrs. Pfuntner. So reports Mr. R. H. Williams, a prominent worker in our ranks.

At the annual meeting of the Spiritual Alliance of St. Paul, Minn., the following officers were elected: W. C. Edwards, president; S. G. Harris, vice; F. E. Irvine, secretary; John Sauer, treasurer.

Among others not yet mentioned who are active workers for the cause at Lynn, Mass., are Mrs. Julie E. Davis, W. S. King, J. P. Strand, Capt. J. Balcom, Mrs. D. E. Watson, Frank Neate and Mr. Williams.

Mrs. Mary Bartel of Milwaukee, besides being president of a society, is a good test medium, and can come to the rescue when necessary in either the English or German language. She soon goes to Florida for a short trip.

Mrs. H. C. Westlake, who, with Mrs. Kate Obrock, opened Spiritual services at Artizan's hall, Portland, Ore., in December last, and met with phenomenal success, is now open for other engagements. Address 351 Taylor st.

The campmeeting of the N. W. C. M. A. takes place at St. Paul, Minn., beginning June 20th and closing July 25th. Circulars may be obtained from the president, Dr. S. N. Aspinwall, or Jas. F. Raymond, secretary, Minneapolis, Minn.

Among the latest deaths in our ranks are N. M. Wright of Macedon, N. Y., T. S. Taber of Chenango Forks, N. Y., Addie E. Smith of Lowell, Mass., Noah Warren of Haverhill, Mass., W. D. Rockwood of South Boston, Olive A. Phelps, M. L. Hollister of Delavan, Wis., Mrs. L. E. Bancker of Chicago, Mr. Wixon of Cincinnati, Mrs. Elizabeth Matthewson of Central Falls, R. I., Geo. R. Norcross of Boston, A. R. Patton of Newburyport, Mass., and Harriet A. Adams of West Roxbury, Mass.

OHIO SPIRITUALISTS' ASSOCIATION.

By the time that this reaches the eyes of the public it is quite probable that the Ohio Spiritualists' association will have been duly incorporated under the laws of the state. It is proposed to "get to work" at once. Lines have been and are being laid for a grand and effectual campaign which is to be carried forward as soon as possible. The executive board of the association have provided headquarters and established the state secretary in a very pleasant office at 184½ S. High St., Columbus. From these headquarters the proposed state movement is to receive its impetus and direction. Spiritualists when in Columbus are cordially invited to make these headquarters their headquarters. It is expected that this will be the rendezvous of the Spiritualists of the central states.

Missionaries are to be employed and every hamlet in the state where reside seven Spiritualists can have spiritual meetings at a very little expense. The missionaries that will be employed will be men and women consecrated to the cause of Spiritualism and capable workers.

Perhaps the most important thing just now is the membership. Every Spiritualist in the state should become an active member of the state association. Said membership entitles one to all the rights and privileges of the association, and costs but one dollar a year. It is hoped that the Spiritualists will respond liberally to the call for active members.

Some one has said "Ohio will be the banner state in the cause of Spiritualism." That is good prophecy. We have faith in it. Certainly no state has a better opportunity. It is the determination of the Ohio State association to do something. The men and women at the helm of this "newly launched barque" intend to "win the laurels" in the race for a better organization. The Spiritualists of the state have already manifested their appreciation and good sense in their zeal for the success of the state association, and will further manifest their true spiritual nature by becoming active members.

Several localities have already made application for instruction in securing charters. A meeting under the auspices of the state association will be held in Springfield Sunday evening, May 23. The principal speaker on that occasion will be Mr. Willard J. Hull. Dayton, Lima, Toledo, Kenton, Zanesville, Ironton and many other localities have asked for meetings, and will be visited as soon as possible.

Spiritualists, arouse to action; never before has there been a better opportunity for effectual work and substantial progress. Send in your name as an active membership to the Ohio State association and thereby add your might to the movement. Fraternally yours,

C. W. TAYLOR, Sec. O. S. A.
184½ S. High St., Columbus, O.

The Burning Dominant Thought.

The dominant thoughts or conceptions of an age give cast and hue to its life. "As a man thinketh so he is," is good scripture. Twenty-five hundred years ago Buddha, the great Oriental thinker, said: "All that we are is the result of what we have thought. It is founded on our thoughts, it is made up of our thoughts."

This is a transition age. We wander on the borders of the past and cross the verge to travel in new realms. This is true in science and religion. The scientist of a half century ago would be sorely dazed and troubled amidst theories of evolution and natural selection. The theologian of the same date, firm in the faith in election, endless punishment, a bloody atonement and the "infallible word of God" would be dismayed at the popularity of Dr. Briggs, in sore trouble over Lyman Abbott's outlook, and amazed over the awful statement which passes current among Unitarians and their liberal Christian brethren, and which Spiritualists emphasize, that "there is no finality in religion."

The Pharisaic spirit from whence sprang the hideous dogma that heresy is a crime is on the wane. The spiritual fraternity of the race has more recognition. The sympathy of religions, Pagan and Christian, is supplanting the old view of our heathen brethren as children of satan. Freedom of thought gains.

When the melted snows from the mountains bring down the spring freshet, wise men ask, "How can we guide the flood so that the least harm and the most good shall result?"

In this springtime of the soul, while the icy bonds are breaking, we may well ask: "Where will this flood of free thought spread, and how can we help to guide it?"

"Old times are passing away," the flood sweeps the rubbish aside; but the new things, the coming dominant thought, have not taken clear shape. Spiritual affirmation, agnostic doubt and materialistic negation are everywhere. The great debate must go on—frank, earnest, and with mutual respect for honest opinion. None need whisper their opinions with bated breath and fearful timidity. "Be thankful to the past for the truths it has brought us; glad of the present, with its larger freedom and light; courageous and hopeful in efforts to make tomorrow better than today," is a good motto.

A Spiritual philosophy will dominate the thought of the future. Materialism and agnosticism will exist, for each human being is "born under a different star," but their sway will decrease. Both science and religion will recognize a Spiritual genesis of things and so be in unity. Science has nobly illustrated the reign of law, now it must go forward to illustrate the reign of mind. The coming scientist will say, with Emerson,

"Not unrelated, unaffied,

But to each thought and thing allied,

Is perfect nature's every part,

Rooted to the almighty heart."

Spirit, not matter, is creative and dominant. A great positive mind guides all that we see, and is immanent in man as an heir of immortality. That divine immanence is the "light within," the "voice of God in the soul," more sacred than all dogmas.

The sense of kinship with the soul of things, with humanity and immortality, is native to man—a part of his original warp and woof. All the way up from savage fetishism and cruel priestcraft to a natural and loving reverence has the inner life of man reached up, his thoughts broadened and his outer life enlarging meanwhile. Through the ages there has ever been

a sacred sense of great spiritual realities, confused at times but never lost, for it is innate, intuitive and imperishable. It gains by slow degrees, and this gain is the progress of religious ideas. It is in accord with reason and conscience. Thus is our sense of duty enlarged, and its application to life made wiser, as we learn that "love is the fulfilling of the law."

Modern Spiritualism is a supernal wave of light and light sweeping around the world. Its facts come to uplift and enlighten, to solace and bless; to verify that voice within which says: "Thou shalt never die." Great will be their power in shaping that divine philosophy of life which will give cast and hue to the future. Our high task is to put aside the human follies and to illustrate the facts and ideas of this great movement.

A few days ago I heard a liberal Congregational minister read a paper on "Present Religious Aspects," in which he emphasized the decay of dogmas and the growth of an inner spiritual culture which made creeds of small moment, and gave a sweet grace and sanctity to daily life. That interior illumination is a leading thought and aim of ripe thinkers in and out of all sects.

The leading ideas of the coming dominant thought and divine philosophy may be stated in four great words. To drop out either of them would chill and darken the sky. They are: God, Duty, Fraternity, Immortality.

In their light "man is a being of large discourse, looking before and after."

GILES B. STEBBINS.

A MERITED REBUKE.

A short time ago the Cleveland Plain Dealer printed an able article written by Thos. Lees in which he mentioned the present Theosophical movement as an outgrowth of Spiritualism, the allusion being merely incidental to the general trend of Mr. Lee's argument. It had the effect, however, of stirring up the ire of the Theosophists, and one of them came back at Mr. Lees in a somewhat acrimonious manner and endeavored to show that his cult held the summum bonum of life and destiny and that Spiritualism is a miserable delusion. It was an added example of the prevailing tendency to drink just deep enough from the wells of knowledge to become intoxicated.

Mr. Lees' reply to his critic is so pat that we reproduce it for the benefit of our readers, and it would place a great many of our Theosophical people in a better light before the thinking, reading public if they would profit by Mr. Lees' words, or, at least, look a little deeper into the fundamental principles of Spiritualism and mediumship before they embark on the uncertain sea of discussion against them.

Editor Plain Dealer—Sir: In your issue last Sunday was an article with the caption "Theosophy—Not an Outgrowth of Spiritualism," in which the writer, Mr. E. H. Clark, smewhat mistaking my meaning, criticises that part of my article entitled "Modern Spiritualism," published in the Plain Dealer on Easter Sunday, wherein I wrote of the many "weak kneed" Spiritualists, who tried to hide their Spiritualism by enlisting under other and more popular banners, such as Theosophy, Christian Science, or some of the prevailing cults. (I almost said fads.) This last sentence, it appears, was the provoking one.

Now, I did not intend to stigmatize these different philosophies as fads, per se, but to show that many of the rank and file of Spiritualists were using them as such, in order to escape the odium and ban placed on Spiritualism by orthodoxy and so-called "respectable society."

None who look beneath the surface of society can truthfully gainsay this.

As to whether Theosophy is the outgrowth of Spiritualism or vice versa matters but little. The real point to be determined is: Which philosophy is true? They can not both be. While in the main they run parallel to each other, they diverge so much as to become the antithesis to each other. This divergence can not, with propriety, be argued now.

The cardinal features of both Spiritualism and Theosophy are much older than the "nineteen centuries" claimed for the latter by Mr. C. Spiritualism certainly is as "old as the hills"—it was Modern Spiritualism and Spiritualists I was writing of, dating from 1848, and the modern Theosophy of Mme. Blavatsky—formulated by her and Colonel Olcott, at Dr. Newton's, in New York, in 1875. The three named persons were pronounced Spiritualists at that time, also many others that joined them later, notably Mrs. Emma Harding Britten, Prof. Alexander Wilder, Dr. Buck and the leader of "the crusaders," Mrs. Katherine A. Tingley (a trance medium and speaker on the Spiritualistic rostrum for years) and hundreds of lesser note I could name and point to as Spiritualists who now sit in church pews, and other places of meeting. Hence I was justified in saying: "Scratch any of them deep enough, you will find a Spiritualist every time."

I rejoice in the spread of these different cults, whatever names are given them, for they all lead to broader religious thought, and will eventually lead humanity out of the darkness and gloom of creeds that have obfuscated its vision, or the highlands of that spirituality which is based on science and truth, whether of Theosophy or Spiritualism, matters not.

Spiritualism, to my way of thinking, is the beacon light of the nineteenth century and the sum total of all philosophy, ancient and modern. It seeks not to destroy and religion, nor to build up a new one, but rather to rightly interpret the old. Spiritualism holds sacred all fundamental principles foreshadowed in past ages by the religions of all nations.

Spiritualism embraces and teaches all things that belong to spirit—spiritual existence and spiritual forces. It underlies everything; nothing can antedate it, or be outside of its scope. Outside of Blavatskyism, it might truthfully be called Theosophy (divine wisdom). Modern Spiritualism, as well as modern Theosophy, has in the past forty-nine years been a great aid in forming the "nucleus of a universal brotherhood of humanity" in the hope of some practicalizing this divine theory. It seems strange that the Theosophical ranks, just now with its two wings, under different leadership, should not be in harmony with the keynote of its philosophy—"the brotherhood of man." Differences of opinion will always arise on all debatable subjects, but it seems rather incongruous with the teachings of Theosophy when its ranks are divided to such an extent that the leaders—Colonel Olcott and Annie Besant on the one side and "the crusaders," led by Mrs. Tingley, on the other—should exclude each other from that brotherhood they are both striving to attain.

While there are several points of difference to settle between Spiritualism and Theosophy, I have no quarrel with Theosophists. My censure is for the faint-hearted, weak backbone Spiritualists who shirk their duty at the time of battle and hide in the ranks of those they are really not in affiliation with.

If space permits, there is just one more point I would like to touch before closing: Mr. Clark asks, after admitting phenomenal Spiritualism to be a fact beyond dispute, as it proves

nothing beyond itself: "Why not investigate a philosophy of life?"

Well, if Spiritualism does not give a rational philosophy of life, as well as death, what ology or ism does? Cause and effect—or Karma, as the Theosophist terms it—is one of the cardinal teachings of Spiritualism, but it has not yet been demonstrated to the writer and thousands of other Spiritualists that reincarnation is a fact, and that in no other way but through a series of re-embodiments can our sins be outgrown and progressive life be ours. It may be barely possible, my friend, that in the spirit world, whither we pass to at death, ways and means may then be provided for our further unfoldment without this taking on of gross materiality again. The question of reincarnation is such a very debatable one that none at present is safe in dogmatizing thereon, the proof of which, unlike that of continued life beyond the grave demonstrated through Spiritualism, Theosophy yet lacks.

THOMAS LEES.

ANOTHER DARK STAR.

The star catalogued as 70 Ophiuchi by Flamsteed 117 years ago was discovered by William Herschel to be an unequal double. Its period as then apparent was 93 years old. The star is now known to be behind time. Left to itself it would have completed its circuit in 88 years. There exists in the system some unknown disturbing force. After many unsuccessful attempts to account for the erratic motion of the star, Dr. See offered an explanation. The star had heretofore been treated as a binary, whereas it should have been treated as a ternary. An obscure disturbing body must be present in the system. This amounted to a discovery. There is now no doubt that 70 Ophiuchi is a tripple star composed of two suns linked with a dark body; the latter with the shining satellite describes a very eccentric orbit around the chief star in 88 years, while it revolves around its companion in 36 years; hence the mass and dimensions of the system are at once known. The three bodies taken together possess 2.8 times the gravitative force of the sun, and the mean radius of the subordinate pair is 28 times the distance of the earth from the sun and that of the orbit of Neptune being 30 times the same unit. The conditions in this system are such that an actual collision would be no improbable event.—Miss A. M. Clerke.

The Psychopomp tells you what spirits are around you; the Psychometric Dictionary teaches how to characterize these spirits. One brings you the light; the other prevents deception. The two will be sent postpaid for one dollar.

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HYPNOTISM

Persons desiring information on subjects connected with this department will address their communications Editor Hypnotic Department, Light of Truth Publishing Co., 313 to 315 N Front St., Columbus, O.



DR. A. A. THOMEN.

PROGRESS OF HYPNOTISM.

A MAGNIFICENT SANITARIUM AND PLEASURE RESORT.

Where Hypnotism Is the Principal Method of Treatment Established at Mac-o-chee by Dr. Thomen.

One of the finest sanitariums in the world has just been established at Mac-o-chee, in Logan county, Ohio, by Dr. A. A. Thomen. This magnificent place is interesting to readers of The Light of Truth because mind cure or hypnotism is one of the principal methods of treatment. The main building is used as a sort of quiet pleasure resort for persons desiring rest, and no violent patients are accepted in any department. Mac-o-chee castle and park is the work of Donn Piatt, the poet, soldier and statesman, who selected this spot when he decided to retire from active life at the nation's capital. Here he erected a kingly castle, where, surrounded by his flowers, and dogs, and his dear loved ones, he

The immense house of Flemish architecture, builded of native stone, rises off the terrace midway between the valley and a ridge of hills, whose sides and summit crowned by mighty oaks, heavenward rising, spread their shelter and protection to the world below. This mighty castle, with its carved oaken doors full four inches thick, its massive walls of solid masonry, its stone towers and turrets, might well stand a siege. Protected on the north and east by the tree-crowned hills, Mac-o-chee defies the storm king in his fierce assaults.

The proprietor and physician in charge, Dr. A. A. Thomen, was interviewed on the subject of hypnotism, and said:

"Persons of a high order of intellect who are capable of becoming passive are the most susceptible to hypnotic influence, and without exception make the best subjects. In order to receive the influence, however, they must concentrate their mind upon the condition into which they are to pass, to the exclusion of every other thought, and render mental obedience to the mind by which the force is exerted. Persons of a low degree of intellectual attainments are proportionately less capable of receiving the impressions, and are consequently more difficult to master. In fact, so much depends upon the mental force of the subject that the lowest quality of mind is almost impossible of hypnosis, and can only be held under the influence as long as the force of the operator is exerted, passing from the state almost immediately upon its withdrawal. During the process of hypnotism the operator experiences the same sensations and is actuated by the same impulses and forces that are felt by the subject, from the fact that both minds are acting in conjunction for the accomplishment of a common purpose. Dr. Thomen related



MAC-O-CHEE CASTLE.

closed his life in a quiet, peaceful calm. Epigrammatic Tom Corwin, looking far down the valley, hemmed in by rugged hills and spread with richest verdure, exclaimed: "If there is a line where Mac-o-chee ends and heaven begins it is imperceptible. This is the easiest place to live and die in I ever saw."

his experience with a principal from a neighboring school who was an unusually difficult subject, and who upon awakening told the doctor step by step of the sensations through which he had passed in his transit into hypnotic sleep, thereby explaining the resistance that was experienced in establishing the condition, in accordance with

the well-defined principles upon which the force is exerted.

In order to produce hypnosis the subject must first be assured that the sleep which follows is a perfectly natural and harmless one, and must give complete acquiescence to the influences that are brought into play to induce it. After this state has been

difference of the people at large and the indifference of the profession."

"The Religion of Modern Spiritualism," by Dr. William Cleveland, a near relative of Grover Cleveland, is now on sale. See adv. concerning it in another column.



POSTOFFICE, MAC-O-CHEE.

secured the operator draws a perfect and insinuating verbal picture of sleep by which the senses of the subject are affected, and gradually he falls into the picture that has been so invitingly portrayed and is asleep—absolutely unconscious and in perfect rest.

There is no overmastering power or influence employed in creating this condition, and the entire proceeding is included in a strong and suggestive appeal to the senses, which only requires mild persuasion to accept the invitation to enjoy a season of repose.

Hence, hypnotism is but a scientifically induced sleep, under conditions and through influences that in some subjects make the manifestation of clairvoyance possible. The power of producing hypnotism is the same power that makes men go wild over a political favorite; it is the same power that stirs men's souls when listening to the address of some great speaker; the same power that involuntarily draws one toward a stranger at the first meeting; or, in other words, it is simply personal magnetism and the consequent power of persuasion which is exerted over the faculties in the same manner that the personality of a speaker or person appeals to the sympathies.

The application of hypnotism in medical science is almost boundless. When the nervous system is harassed by a restless condition of the mind, either from worry over some worldly difficulty or remorse on account of some wrong or sinful deed, the mind is placed in a state of rest, without thought of any kind, and during this condition a new conception of the vexatious cause of worry is implanted and the patient awakes, conscious of the cause, but with a new idea and disposition as to its future treatment. In the cure of mental derangement this same condition is induced; and instead of new ideas, new impressions are substituted for those that have overthrown the reason. In the treatment of patients suffering from pain, the application of hypnotism is not only immediately effective, but absolutely harmless and invariably beneficial, without the evil effects of opiates. In fact, there is hardly any branch or feature of medical treatment in which this condition can not be employed with propriety and benefit, and no doubt would be if its use were not restricted by the ignorance and in-

RELICS OF A VANISHED RACE.

A discovery which is likely to excite much interest among students and scientists throughout the world was made during a recent journey through the hitherto unexplored interior of Vancouver island. The traveler was F. W. Laing, M. A., a fellow of the Royal Geographical society of London. He and his party were at the time crossing Great Central lake, the largest body of fresh water on the island, with a length of 30 miles, when the curious marking upon the face of a giant rock attracted Mr. Laing's attention. The canoes were stopped and an investigation disclosed that a message had been left by some prehistoric dwellers of the lake, deep traced in the imperishable rock. The hieroglyphics forming the inscription were arranged in five parallel lines—somewhat similar to a musical staff—while above was what apparently had been intended for a log of wood and a growing tree, a third figure placed at the right hand resembling nothing so much as a seven-branched candlestick. The impression, despite the fact that centuries must have passed since it was chiseled by some one whose race even is now a forgotten people, remains clear and distinct. Photographs were taken of the rock, and sketches made of the interesting inscription. They have been sent, among others, to Dr. Franz Berz of the Smithsonian Institution, who is now studying them with enthusiastic interest.—F. W. B.

THE RELIGION OF MODERN SPIRITUALISM AND ITS PHENOMENA

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THE OGGULT.

REICHENBACH'S ODIC EFFLUVIA.

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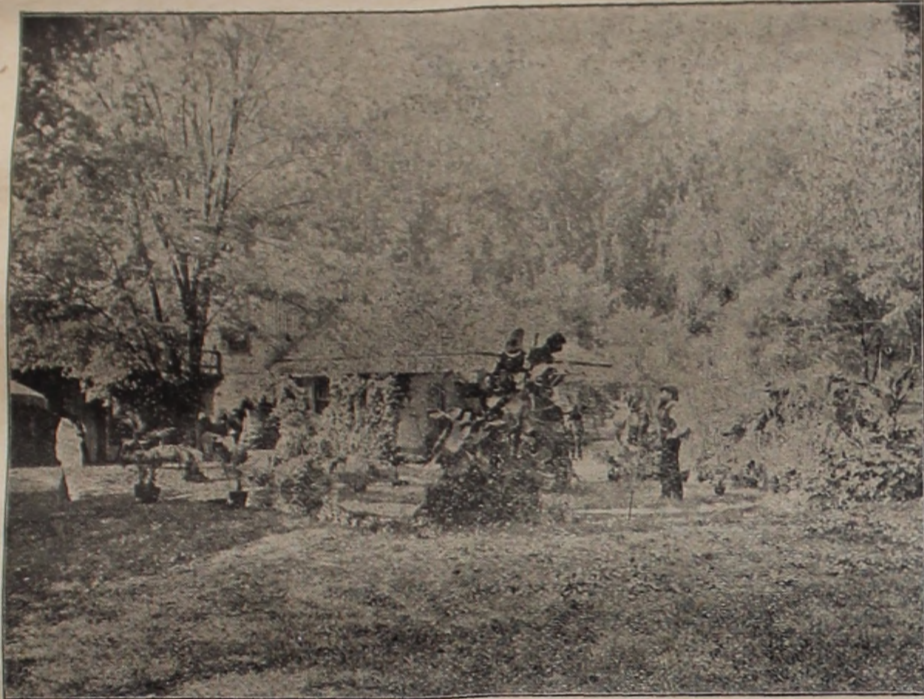
Reviewed by Questor Vitae, Paris.

Reichenbach's work has already been translated and is known to English readers. The novelty in this edition consists in an introduction by M. de Rochas summarizing recent discoveries with regard to human polarity, confirmatory of Reichenbach's position.

De Thounel published a work in 1781 in which he claimed that the di-

periments made with this force in 1887. Dr. Baraduc's well known work followed in 1893.

DeBue published a valuable resume in 1893 on "Magnetisme Curatif," an extension of a paper of his which M. Chevreul had communicated to the Academy of Sciences. He affirmed that the neuro-magnetic radiation interpenetrated and was interchanged, between two bodies in contact with each other; also that this transference could be effected at a distance. He reconstructed Dr. Leger's apparatus and from experiments therewith found that the pendulum could be directed at will. With this instrument he classified the radiations emanating from a number of chemical substances. Drs. Charazain and Decle published a work in 1885 on



MAC-O-CHEE: Fountain and Court.

viner rod used for the discovery of water and mines was actuated by a force similar in character to magnetism; effluvia were projected which penetrated through the earth and acted upon the diviner's nervous system.

Count Tristran in 1826 affirmed that effluvia were radiated from the earth, and penetrating so-called sensitives produced a polarizing reaction, exhibited in a positive action on the right side and negative on the left side of the body. If the positive radiation is strongest, the rod is repelled; if the negative is strongest, the rod is attracted. It is the friction of the running water that generates a supplementation in the local radiation.

A series of experiments made with a suspended pith ball by Fortis, Amoret, Volta, Ritter, Schelling, Baader, are then referred to as showing the exteriorisation of motive power from man, carrying polarity, but also directible by will.

These experiments were developed in 1808 by Gerboin. Chevreul pointed out the identity of this force with that which caused tables to move when hands were placed in contact therewith. DeBriche, and subsequently Dr. Ritter of Brighton constructed a magnetoscope to demonstrate the action of human polarity. Dr. Leger of London showed in 1852 that it produced circular oscillations. Lucas in 1854 made a bio-meter with which he demonstrated that all human bodies emit a polarizing radiation, and that the human will may direct this radiation; that it varies in intensity in different people. Durand de Gros (Dr. Phillips) in 1855 published a work on vital electro-dynamism confirming the above and showing that this force acted through solids. In 1875 Count Pugfontaine showed that man radiates currents which may be directed volitionally. Dr. Barety of Nice published a work in 1881 in which he defined this force as neuric, as being essentially physical and similar in character to magnetism and electricity. Dr. Thore of Dax reported further ex-

periments made with this force in 1887. Dr. Baraduc's well known work followed in 1893.

human polarity, in which they state that the right side of the human body radiates positive and the left side negative effluvia. These effluvia give a rotary movement to a suspended pendulum. M. de Rochas then quotes some striking incidents from various authorities on human magnetism, demonstrating the polarity inherent in the organism. Lafontaine, after magnetizing a lady in London, found that her head adhered to his chest so strongly that he had difficulty in detaching it. Dr. Dufour found that a subject's body adhered to the operator's hands, if the latter were held in contact with his shoulder blades for some time. Lafontaine, after throwing a girl's body into cataleptic rigidity, suspended her by an unravelled rope attached round her waist. The body then swung round according to the inductive influence transmitted. Placed on a plank, swinging horizontally on a pivot, the plank and body rose and fell according to the influence exerted by passes. Charpignon gives a case of levitation induced by magnetism. DeKerner mentions a similar case. Ricard gives another one. Professor Boiras has quite recently illustrated that faculty of exerting attractive and repulsive power on the human organism at a distance.

Six lectures given by Reichenbach are then presented, dealing with the dual polarity inherent in the effluvia radiated from human beings, animals, vegetables and crystals. This radiation is compared to the undulations seen in the atmosphere over a field on a hot summer day, and is attributed to an absorption of force transmitted from the sun. The accumulation of this force in the nervous system is radiated in the form of an interrupted or vibratory current, traversing solids and producing rotation or circulation. A table becomes a condenser of this radiated force if a number of people sit around it with their hands in contact with it. The current spreads over

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the table and acts on any sensitive present, as passes would do. The interaction of the positive and negative polarity inherent in the current produces the rotation or movement of the table.

The descriptions given can not fail to remind the reader of those presented in Denton's "Soul of Things." Taken in conjunction with the illustrations in the introduction, quoted from authorities on human magnetism, the analogy between terrestrial and human magnetic effluvia becomes apparent. Its identity with the human sensibility exteriorized from sensitives, by magnetic induction, is also evident. Considering the attraction, repulsion and even human levitation referred to as produced by the volitional use of this radiation, and on the other hand that the phenomena and movements of objects induced through Eusapia Paladino, have been shown to be produced by the use of this effluvia, it is evident that it is also identical with the psychical substance used in the objectivization of the mediumistic and magnetic phenomena.

DEBATE AT MAPLE DELL.

For the benefit of the Spiritualist Workers' Training school, and the people at large, the managers of Maple Dell camp, at Mantua, Ohio, have engaged Moses Hull and Prof. W. F. Jamieson to hold a public discussion on their grounds on June 5, 6 and 7. The debate will begin on Saturday night,

The ability of these two debaters is known in every state in the Union. It is expected that hundreds will attend this debate from a distance. An excursion train will run from Cleveland and way stations on Sunday, and back after the afternoon meeting, and carry passengers at a very low rate.

As these gentlemen are debaters of great experience it is expected that this debate will afford one of the richest treats of a lifetime to those who delight in seeing and hearing manifestations of forensic ability, logic and arguments. As these men are both gentlemen in all that word implies, it will not be a black-guarding match or a quarreling bout, but a genuine comparison of facts and figures on the systems advocated by these two champions.

The usual admittance fee of ten cents per session will be taken.

Hotel accommodations on reasonable terms on the grounds.

Thomas Jefferson said, "Give truth and error an open field and a fair fight." Solomon said, "He that judgeth a matter before he heareth it, to him it is a folly and a shame."

WRONG POLICY.

A Chicago judge refused to let a Spiritualist serve on a murder trial jury, because he said in court that he did not believe a man could be killed, in the common acceptance of the term. So says the San Francisco Daily Call. Murderous courts of law, while they



LIBRARY AT MAC-O-CHEE CASTLE.

June 5. There will be two sessions on Sunday, the 6th, and one on Monday, the 7th.

The proposition to be debated is as follows:

"Resolved, That the Bible, History, Reason and Science teach that man is a spiritual being, and as such exists in a conscious state after the death of the body; and that he can, under favorable conditions, return and communicate with the inhabitants of the earth."

Mr. Hull affirms; Mr. Jamieson denies. Mr. Hull is to open the first and third sessions, and Mr. Jamieson is to close them. Mr. Jamieson opens the second and fourth sessions, and Mr. Hull closes.

can not kill, are crowding the lower spheres with spirits who spend all their energies in trying to avenge their untimely exit from the mortal plane, and they are doing more harm by obsessing other mortals than they could have done if allowed to remain in the flesh. Why not try to reform them by restraint and education, rather than to place them where they can do infinitely more damage? Revenge seems to be the only thought in such matters—and it is a two-edged sword. It causes a spirit of revenge also in the executed individual.—Philosophical Journal.

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Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt. Obituary notices of five lines inserted free. Ten cents per line over that number.

THE MIRROR IS ONLY A MIRROR.

James A. Hearne, actor and playwright, the hero of "Shore Acres," addressed a large gathering of people in one of the leading churches of Chicago on "The Theater as It Is." But his allusion to the Passion play showed that the eminent actor's lecture might be styled "The Orthodox Church as It Is." He was speaking of the production of the Passion play by James O'Neill some 12 years ago in San Francisco and how the play impressed him. He said:

"I have never seen or read anywhere anything which so ennobled and dignified the Christian religion as did that play and that actor's work. It was real; it was thrilling; it was awe-inspiring. It was sublimity itself and no person could leave that theater after having witnessed that play without carrying away with him some of the beautiful spirit of the carpenter of Nazareth. But the orthodox church called it blasphemy and demanded that the law should suppress it and the law did suppress it. And the orthodox church and the law crushed the spirit of the rising young actor of his day and broke the heart of its inspired writer, William Morris."

Speaking of the causes governing the moral tone of the stage Mr. Hearne said: "There would be no vicious art if there were no patrons of vicious art; there would be no vicious literature if there were no patrons of vicious literature; there would be no vicious plays if there were no vicious audiences."

It is to these words that we desire especially to call the attention of our readers, for Mr. Hearne has here covered the ground that applies to the morale of psychic phenomena. Every line of the above is an answer to the puzzled mind on the question of evil and corrupt communications from the spirits. People receive from or through mediums just what they take to the mediums, and they may carry the attractive force of deception unconsciously, as for instance a person whose body is steeped in tobacco or whisky fumes may cleanse his mouth and sweeten his breath before going into a seance, nevertheless carries his stench with him and it attracts spirits of like order. So, too, a person may doff his hereditary or cultivated taints and traits of moral obliquity for the time being, or at least he may think that he does so, and visit a medium or join with others in a seance. Receiving deceptive and confusing communications, he wonders why it is that spirits will lie.

The world will get lies from the spirits just as long as liars and frauds are sent into the spirit realms. When the supply is shut off here it will be shut off there. When there shall be a high, ennobling and unselfish aspiration on the part of society here, we shall have a spiritual Spiritualism, and the present sordid, selfish and groveling morale will be done away with. A mirror can do no more than reflect that which is placed before it, and evil communi-

cations rarely, if ever, corrupt good morals. If there be no taint of corruption in the seeker after these things, there is not likely to be given him that which will lead him astray.

"LET HIM WHO IS WITHOUT SIN CAST THE FIRST STONE."

Amongst the mass of allusions, speculations and conclusions indulged in by the so-called free thought press with reference to the Putnam-Collins tragedy six months ago, there has nothing appeared of a candid, fair and logical order until Moses Harman's article on the subject came out in a late number of Lucifer. Whatever opinions may be held regarding Mr. Harman's position on sexology and the marriage system, no logical mind familiar with the case can fail to realize that he has wiped the Pharisaic prudenes completely from the stage of discussion.

There is too much doxy in the free thought movement for good health. It is only a step from condemnation to persecution, and surely there has been enough of the former heaped on poor Putnam since the night he and his fair companion laid down in death, "fully dressed" and the "bed undisturbed."

"Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." Judged by the test, in the absence of proof in flagrant delictu, there is not a single writer or editor who has cast aspersions on the character of Mr. Putnam that is not guilty of that which they charge upon him without proof.

THE ASS COMPLIMENTS THE HYPNOTIZED LION.

"It is to the credit of the unemployed workmen of Detroit that they did not turn out en masse to parade the streets yesterday morning. Business is like a thermometer and every phase of present and future conditions affects its volume. Labor is subject to the same conditions. A parade of several thousand idle men would affect local interest. The manufacturer who is bracing his courage for an enlargement of business would be disheartened by such a sight and would feel that the dawn of prosperity is too far away to make a venture. People who are on the street for the purpose of buying goods would be taken with an economical qualm and go home to withhold their money from circulation. The merchant would feel the effect immediately and so would every business man in Detroit. Where business is slack workingmen go idle. Such a demonstration would have the opposite effect from what its promoters hoped for."

In the above language one of the leading newspapers of Detroit throws its editorial sop to the submerged majority which, in turn, will continue to lick up the spittle. Society is merely the family larger grown. It hates to see its skeletons parade before even a comatose conscience in daylight. The problem of the unemployed is the greatest shame of the American people.

Werner's Magazine for May, containing its usual quota of choice selections on speech, song and voice culture, gives place for a two-page biographical sketch of one of our great trance mediums, Mrs. E. L. Dearborn, including fine portraits of her face and hand. This is another evidence of the pressure of psychic phenomena on the current literature of the time.

To know the occult get a Psychopomp; to know self get a Psychometric Dictionary. The first is 75 cents; the latter 25 cents. With both a man needs no more books. The two constitute the library of life.

When women love they are tyrants; when men love they are slaves.—Useg.

THE FLEA IS THERE UNTIL YOUR FINGER IS THERE.

The great howls of joy that went up from the ossified proletarians when the supreme court declared railway traffic associations illegal, may now subside. The apples which the dear good supreme court gives the people are generally dead sea fruit and so it has proven in this case. J. Pierpont Morgan states that after all, it doesn't make so very much difference. Three years ago, says J. P., this decision might have been disastrous, but since then over 100,000 miles of railroad have been reorganized and is now in the hands of central power. This power, continues the festive Pierpont, in his interesting confession, has taken away from the managing officials of railways their authority to cut rates, said authority now being vested in the board of directors, who, holding stock in all roads, will cut rates on none. So it will be seen that the traffic associations, being merely organizations of railway officials, had lost their usefulness as rate maintainers when the supreme court declared them illegal. Thus after a battle of many years do the voting kings capture a fort, only to find it deserted and the enemy more strongly entrenched in a more favorable position.—The Coming Nation.

THE PRESIDENT'S CUBAN MESSAGE.

President McKinley undoubtedly was actuated by a broad humanitarian motive in his recent message to congress calling for an appropriation to aid in rescuing starving Americans in Cuba. The country will not question his sincerity in this respect, but the practical outworking of his motive will fall very short of effectuating its purpose so far as humanitarianism is concerned in it. The spectacle of singling out from a mass of non-combatants, all suffering the same torture, the same privation, and cruelty, a few who happen to be Americans and bestowing on them the benefits of a long halting government charity, while the rest are left to starve, is enough to appal the fiends. What is the difference in point of humanity between a starving American and a starving Cuban? And if the government at Washington really desires to alleviate the distress of Cuba why in the name of high heaven does it not cease this Pickwickian dallying and stop the plundering outrages on that forlorn island? This is the kind of charity best suited to the time and the occasion.

Every conqueror has deemed himself divinely appointed to slay his fellows. The dead have had no place in the transactions of despotism. In Spiritualism the world possesses something for which no conqueror ever had any respect or any thought—the sacredness of human life. So long as death was supposed to stop men's mouths the villainy of conquest was never troubled with a conscience. But what of the condition of him who hewed an empire to pieces when brought face to face with his victims whom he thought were dead?

Here is the great lesson that Spiritualism teaches. No man can rid himself of the consequence of his acts. "The sentence comes, though Dharma tarry long." Whether it be a murderer of nations or of individuals, or whether it be society in the guise of law that takes the life of a murderer, the higher law of retribution will effect its ends, and the penalty must be met and paid.

According to Bishop Potter of New York, "Machinery, while it has in some ways done good, is doing away with intelligence in labor, and is making the laboring man an idiot." Bishop Potter says some things that we are not disposed to question. The above is one of them.

WHEN RICHES ARE BLESSED.

"An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed."—Prov. xxi, 21.

Josh Billings says that a man who tries to make a fortune in a year generally gets a prison sentence before six months.

A Spiritualist lecturer once said that no man could earn a million in a life time by his own efforts—the projector to use his own time without encroaching upon that of others, or using others' selfishly, and be happy.

Now, here are three expressions of thought which convey the same idea, the same philosophy and point to the same end; and furthermore, shows that the world was in certain respects in the past as it is today, or today as it was in the past.

If the truth contained therein held good in the past it holds good today—unless it is only a relative or subjective truth, and seen in this light by those who have neither hope nor energy to accumulate a fortune. But this is stretching a point in favor of the "fortunate" ones. We have other reasons besides the mere assertion that hasty enriching is out of the natural order of things. Facts prove it throughout history. The cheat invariably gets caught, sooner or later; the deceiver seldom enjoys the respect of those who have found him out, unless they are of his kind or are willing to sacrifice a good name for riches; the hypocrite has no friends except his defendants; and the embezzler has no companions outside of the sharks who are watching for a nibble.

But this is not the only effect that follows the man of ill-gotten gains—including all in this who exercise no philanthropy in their money-making, no sympathy for their fellow creatures and only use them as tools to further their own interests. We already see effects blooming out through the flesh. Behold the end of most rascals, cruel deceivers and robbers of the innocent and helpless. Their fate is invariably suffering—physically and mentally. The former, because hatred poisons the blood—and a selfish contempt for the rights or feelings of others is nothing short of hatred, for it is intense selfishness, which is the direct antipode of love or sympathy for humanity. Mental suffering is generally an accompaniment of the physical—most especially when there is no sympathy bearing on the sufferer from without, or less sympathy than contempt from those who know of his trouble; for, as a rule, such characters generally get what they have been giving—reaping what they have sown. Thus their end is anything but blessed—not to speak of their spiritual inheritance when freed from the body. This we leave for them to learn by experience. Our mission is here. Let those who have eyes, therefore, see. The signs are many and give ample warning to those who are willing to see. Let not avarice dominate in the passion for accumulating riches. The normal endeavor with love in the wake is lawful. All have a right to earn what they can by the sweat of their brow—i. e., by keeping active or taking part in the labors, whether physically or mentally. And all have the right to become wealthy, if they can do so justly. But in comparison as they do so unjustly, a higher law will meet them at the end.

Another miserable victim for judicial murder has just been convicted in this city. Two of these wretches were launched into eternity by the "humane" process of electrocution less than a month ago, another's life is held in the balance, and now the fourth will soon be ready for the slaughter. Singularly enough, all of them are women slayers.

OUR CRUSADE.

Our friends may be tired of hearing about the crusade, but there never was a good aim accomplished without effort, and to some extent without its periods of rest. But rest is only a regeneration of forces for continued work. Much good has already been accomplished and many converts made, but none should weary of well doing. The present is our opportunity, and tomorrow might be too late. Let all make another effort, if but to make one more convert. Every one brought to the light is a soul saved, one more link added to our chain of influences, and a compatible weakening of the opposition. The battle is at its height now, and all indication of victory is in our favor. Another rally and we are safe. Try another chain letter, or mail a few more Quarterlies. We will send you four of the first issue for a dime. Mail these judiciously, and see the result.

Following are the latest crusaders: J F Harvey, Sara L Hard, F T Wheeler, Mrs Anna G Thomason, Wm R Jones, S A Aldridge, Chas Vandelinde, N G Vandelinde, H L Warren, J W Cowen, Sarah R Smith, May Ames, R H Tilton, G W Frazier, Fred Brill, W V Nicum, C King.

PHRENOGRAPHY VS. PSYCHOMETRY.

Prof. Beall has made a "phrenographic" reading of Sarah Bernhardt. He pronounces her as of the "nervous" temperament, though not afflicted with nervousness; which agrees with what a psychometrist would call a "sensitive," though not necessarily sensitive or nervous in the physical.

Her brain is more remarkable for activity than size, synonymous with being inspirational in spiritual parlance. Some of her mental characteristics are said to be the predominance of sentiment over reason (the sweet giving way of the soul to the divine impulse of nature); brilliancy of intellect without reason (intuition trampling the human ego underfoot); capacity for a high degree of culture in literature, art and religion (as all genius or mediumship possesses it). She has no conception of economy (what sensitive has unless that conception runs to seed and takes the form of avarice or greed?) Her ambition is more of a striving for artistic excellence; (why not say aspiration?) Dignity is moderate. Her manners are as simple as a child (nearing spirithood or outgrowing the worldly, as it is natural to all spiritual-minded people, though not necessarily so in practice to the extent of being an exemplar.)

Hypnotism has been substituted for Mesmerism; Psychical Research for Spiritism; automatic writing for spirit writing; telepathy for clairaudience; and now phrenography for psychometry. But "what's the odds?" it is the same old truth gaining a foothold in the material world, and humanity is gradually being converted to Spiritualism.

Dispatches relate that Mrs. Yvonne Carleton, who played in the Imperial Operatic company in British Columbia and the Puget Sound country, and whose child was burned to death during a fire at Seattle, after vainly trying to get employment in the local theaters of San Francisco finally lost her mind and is now in a padded cell in the receiving hospital of that city, and is to be cared for by the local representatives of the Actors' Fund of America. Nice time to "care" for her.

We generate in a sensitive just what we throw on him, and thus reap what we sow—love for love, contempt for contempt. The Psychometric Dictionary gives a list of all the influences with definitions that mediums or sensitives are subjected to.

HONOR TO WHOM HONOR IS DUE.

The savants, philosophers and "psychical researchers" of Europe and America have for many years found much fault with Spiritualists because of their lack of perspicacity or exactitude in the investigation of occult and spiritual phenomena. This criticism is best answered in the words of John Page Hopps, who said: "If we poor Spiritualists have been so careless, foolish and blind, we at any rate have stumbled across the truth." A very wise observation truly, when it is considered that these same critics are constantly confirming these facts which Spiritualists have in the main long gone over.—The Medium.

The above was taken from the Light of Truth of May 1st by the paper who receives the credit for it. The Banner of Light was innocent of anything in copying it and gave credit accordingly. We cared nothing for it so long as it was worth publishing. But under circumstances as the above we think it time to expose somebody.

"AND THEY SHALL DWELL TOGETHER IN PEACE AND UNITY."

Countess Wachmeister, the noted theosophical leader, now traveling with Mrs. Besant, was interviewed in San Diego, Cal., the other day. Referring to the new school of mysteries on Point Loma, the corner stone of which was laid with imposing ceremonies by Mrs. Tingley and her followers late last winter, the urbane countess characterized it as "nothing more or less than a nest of free love," and that the whole Tingley branch of Theosophy is the cover for unbridled licentiousness and immorality. Evidently the "Brotherhood" idea is wobbling somewhat. Report now has it that Mrs. Tingley expressed her notion relative to the true personality of Mrs. Besant to the effect that that lady is a reincarnation of the devil. All of which goes to show that theosophy and theosophists are not necessarily identical.

WHAT WE ARE HERE FOR.

"Why not show up the frauds who pose as mediums and Spiritualists?" asks an investigator.

"Because we are here to show up the genuine that occurs through mediumship and teach the philosophy that results therefrom.

A church paper does not fill its pages with the doings of the frauds in its ranks, but with the good found therein. It leaves the former to the secular papers—our morning dailies, who live on that kind of mental pabulum. We do not the same. But because these do not report quite as much fraud among Spiritualistic pretenders as among Christian pretenders we suppose is due to the reason that the latter furnishes the largest percentage—perhaps a small matter of a thousand crimes to one in our favor.

We do not envy them this priority by any means, though, like ourselves, they perhaps disavow such as of their kind—saying a Christian is one who follows Christ, as we would say a Spiritualist is one who obeys the law of God and humanity, both meaning one and the same thing in principle.

The tree is known by its fruits—not by its barnacles or decayed limbs.

The N. E. Theosophical society of Boston has a little tiff with the city authorities on the subject of taxation. The city is endeavoring to draw a few dimes out of the society to help the deficiency caused by the great exemption made on church property, but the Theosophists are combatting the payment on the ground that theirs is a religious society. When will municipal rulers learn to study the U. S. constitution upon going into office?

IS THERE SUCH A THING AS A DISEASED MEMORY?

Bellevue hospital, New York, has a remarkable case of arrested or diseased memory in Charles Ernst Kaufman, who drifted into the hospital in March and asked to be admitted as a patient. The physicians became interested in his case at once, but Kaufman could give them little or no aid in diagnosing his case. He said that he was formerly a grocer's clerk, but could not remember his employer's name nor where he lived. He was married, he said, but his wife was dead. He did not know her name. He had two children, a son and a daughter. His son's name was the same as his own, but he did not know how his daughter was called. He fought in the Franco-Prussian war in 1870 and was a sharpshooter. His ability to handle a musket lent color to this.

The last thing Kaufman remembers is inauguration day. He says he was driving somewhere and had \$40 in his pocket when he stopped somewhere and took a drink of whisky. That is the last thing he remembers until he woke up in Bellevue hospital on March 26. Where he had been in the meantime he does not know. He remembers faintly that there were flags waving and some celebration taking place.

Various methods have been adopted to discover whether the man is shamming or not, but now the doctors admit that his is one of the strangest cases they have ever observed. He continually tries to remember what his employer's name was, saying that he wished to go to work. He speaks three languages, all fluently.

He was hypnotized by Prof. Frankel and while under the influence was asked to tell where he was and where he lived. He could not do either, but cried and asked to be taken home.

A LEAF FROM HISTORY A 100 YEARS HENCE.

Referring to the period between 1870 and 1900 it reads:

Men high in office and assuming dignity accepted money favors for which they were expected to do things not outlined in their governmental duties—a suspicion of which today (2000) would invoke impeachment.

Legislative bodies passed laws which were conflicting with each other and robbed the people of their inherited freedom—occurrences which today would invite a lynching party to their halls.

Judges usurped their power by denominating all manner of criticism on their acts as contempt and fined citizens accordingly, something which today would cause derision from the street boys should such a judge perchance to venture out.

Senators were suspected of retarding legislation to aid trusts, while others became millionaires while in office—something impossible today.

Laws were passed interfering with the free exercise of natural human forces and gifts, and mental progress thereby retarded—the folly of which is now regarded equal to the ordering of Gallileo to retract his truths about astronomy. Those were times not far removed from the days of witchcraft.

The Psychopomp and Psychometric Dictionary—the two greatest revelators of the age—sent postpaid for one dollar. The first puts you in communication with spirits; the latter teaches you their natures.

The best thing to do with a naturally shrewd boy is to educate him; otherwise he will be using his wit for immoral or dishonest purposes as his mind matures.

E. W. BOND.

A scarred veteran in the ranks of the Spiritualist host of our country is presented in portraiture on the first page of this issue.

Mr. Bond has been well known for many years among the Spiritualists of northeastern Ohio, northwestern Pennsylvania and western New York. Formerly he was closely identified with the C. L. F. A. at Lily Dale, and of late has been prominently identified with the interests temporal and spiritual of the new Florida camping grounds at Lake Helen. Mr. Bond's home is at Willoughby, O., and when the pressure for organization in this state reached him he threw himself into the work with his old-time vigor and was a leading, although quiet and unobtrusive, figure, in the deliberations of the convention, which elected him to the presidency of the Ohio Spiritualists' association, an honor unsought, but worthily bestowed.

W. E. Price, editor of the A. P. A. paper of San Francisco, was sentenced to fourteen months' imprisonment for circulating obscene literature, the latter consisting of a translation of a Latin book used by priests at the confessional. Editor Price was placed in a prison where nearly all the convicts were Catholics, and the first thing the latter did was to assault him and nearly kill him, a murderer leading the gang. It seems that Comstockianism in California is regarded as a crime equal to murder, or murder not considered very serious, to judge by the placing of prisoners.

CHOICE LITERATURE.

WAYSIDE JOTTINGS — Essays, Sketches, Poems, by Mattie E. Hull. Price \$1.00.

SCIENCE OF THE SOUL—Loren A. Sherman—\$1.25. Library volume.

THE OTHER WORLD AND THIS—A Compendium of Spiritual Laws, cloth, gold and white binding. Price \$1.50.

STUDIES IN THEOSOPHY—W. J. Colville. Price \$1.50.

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LYRIC OF LIFE—Philosophy in rhyme, by Laura A. Sunderlin Nourse. Price \$1.00.

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THE BETTER WAY—An occult story by H. McL. Shepard-Wolff. 25c.

SWEPT AWAY—A sermon on some of the sins of our lawmakers, by Rev. Moses Hull. 10c.

IN HIGHER REALMS—A psychological novel, by Arthur F. Milton. 25c; postage, 4c.

INTERVIEWS WITH SPIRITS—By Samuel Bowles, late editor Springfield (Mass.) Republican. Paper, 50c; postage, 5c.

THE RELATION OF SPIRITUAL TO THE MATERIAL UNIVERSE—Giving the law of spirit control, by Michael Faraday. Price, 15c; postage, 2c.

SIDEREAL EVOLUTION OR A NEW COSMOLOGY—An explanation of the principles that pertain to universal life force and its expressions in form. 50c; postage, 5c.

REPLY TO REV. DR. SNYDER'S COMMENTS ON SPIRITUALISM—A lecture by Dr. Fred L. H. Willis. Price, 10c; postage, 2c.

LIFE IN THE STONE AGE: A HISTORY OF ATHARAEAL—An outline history of man written through the mediumship of U. G. Figlev.

THE PHILOSOPHY OF REINOCARNATION CONSIDERED — By J. Clegg Wright. 25c; postage, 2c.

THE REAL ISSUE—By Moses Hull. Price, 25c; postage, 2c.

SOCIAL UPBUILDING—By E. D. Bab-bitt. Price, 15c; postage, 2c.

MISCELLANEOUS.

A CONFESSION.

THE REMORSE OF A THIEF IN THE BEYOND.

A man came to me one day to pay a debt of five dollars which he owed me for groceries. Taking out a roll of bills he laid a fifty dollar note on the counter. I saw at a glance what it was and knowing I could not make change to that amount, I said:

"I wish you would give me even change, as I have just made a deposit and am short."

"Well, here is a five dollar bill," he replied, shoving the fifty-dollar note over to me, and thereupon turned about to look at some hams.

Knowing he was near-sighted I saw at once that he had made a mistake, and, somehow the devil got into my head to take it and say nothing further.

After examining and pricing the hams my honest old customer said: "Well, I'm in a hurry this morning, but will see you again."

With that he left.

I examined the bill to see whether it really was a fifty. It was, and I was a cheat. But, thought I, he may discover his mistake and return. What shall I do in that event? I didn't have the heart to deny it, yet I was willing to keep it if he should not discover his loss. So I compromised with my conscience in this wise: Should he return and claim it, I shall give it up and say that I only noticed his mistake after he left; but should he not return, I shall keep it, making myself believe that I was as much entitled to the effects of his mistake as some other might have been.

I went to bed that night at my usual time, but did not go to sleep as I was in the habit of doing, which was generally in about ten minutes after lying down.

The first change in the program was that I tossed about for nearly two hours, constantly thinking of my theft. Then I fell asleep, but only to awaken seemingly shortly after a very ill man.

I got up, and to my surprise found the sun shining. It was daylight, but no one in the house was astir. My first impulse was to seek a physician. But I must first dress. Again to my surprise I found myself fully equipped to go out. I was too ill, however, to give it further thought, and so started on my journey.

I found the doctor I wanted. After diagnosing me in the usual way, and asking me all the questions to find out what ailed me, he said: "My friend, you are not ill. You simply have a bad conscience; go and see a minister."

I started off for the nearest soul physician. I found him without trouble. He seemed to know my mission, for he immediately led me to a little altar in his reception room and told me to kneel. I did so, and the minister began to pray for me. When he finished he said to me: "Now, my friend, an open confession is good for the soul."

"I was mum. I could say nothing to save me from death, and thus remained silent. Finally my ministerial friend broke the silence, and said: "Young man, there is but one recourse for you left. You have broken a law of God, go and see a lawyer."

I wondered what a lawyer knew about God's laws. I knew I had stolen forty-five dollars, but that was a breach against the law of the land. But while wondering it also occurred to me that it was a breach against humanity as well, and that God and man were one.

However I obeyed, and sought a lawyer. I found one readily, which also seemed strange, as I knew they seldom were mobile till about ten o'clock, and

it could not yet be that late for no one was astir on the streets.

As in the former instance, the lawyer seemed to know my mission, and asked me to be seated. He drew a chair next to mine, and then with a sort of diabolical smile all over his countenance very vigorously remarked: "Just tell me all about it. You need not hide anything from your lawyer."

I tried to speak, but could not. "Don't be afraid," said he, "speak out like a man."

I made another effort, and then managed to say: "I got the money—stole it—and can't get rid of it."

"But," replied the lawyer, stroking his chair, and giving himself an air of great confidence, "what evidence is against you?"

"Why, he saw me take it," I blurted out unwillingly, as if controlled to say it, at the same time seeing the man and the incident as if in a living picture before me, and which to my consciousness at that moment was the truth, for he did see me take the bill, though not at the time knowing its denomination.

"My advice in that case," replied the lawyer, "is that you seek the police judge and give yourself up to his mercy. And then, when you need a defense, call on me."

This drove me to despair. I left the lawyer in a daze. Rather than go to prison I concluded to die. I made a rush for home, got my revolver, placed it to my head, and fired.

All was oblivion for awhile, and when I awoke from my suicidal stupor I was standing beside the man I had robbed. The old man was just bemoaning his loss, and for all he tried could not locate the place where it might have occurred. Oh God, what a pang this gave to my soul. Here was an innocent soul, honest and just to all mankind, the victim of a rogue like myself; and I in a place where, with the greatest desire, I could do nothing to aid him. And worst of all, the money was of no benefit to me. This was hell, indeed. The situation became more agonizing every moment as I realized the suffering I had caused the old man; and added to this I felt the shame of a thousand rebukes, as I realized that my victim would not allow a suspicion to rest on me, believing me too honest to do anything wrong. Oh, what would I have given for the truth of that thought! Remorse upon remorse piled on me, and I wished for but one hour of earth life to free myself from this burden. What could I do to attain it? I would pray. I knelt beside the old man and poured out my heart to some unknown power. Not for my sake, I cried out in agony, but for his sake, oh God, give me but one hour of earth life.

I felt a power enveloping me. My prayer had been answered—for was it not an unselfish one? Not for my sake, but for his sake, did I ask, and it was granted.

The next moment I lay panting in my bed, and the sun was streaming through the window on me.

Thank God, I cried out, the hour has been granted me. I will hasten to make good the time.

Just then I was called to breakfast. I could not disobey; for that would betray my situation. I must go through the ceremony. I ate mechanically, and as soon as courtesy permitted I left the table to go to my store and safe where the nightmare was hidden.

I had but an hour, and must make good my time. I reached the store without further interruption. A moment later I had the bill in my grasp.

"You infernal demon," I uttered, with clenched teeth and hand that held it, as I gazed upon it. "It is through you that I have been made a thief, a hypocrite and a suicide. Oh, what misery rests in a small strip of paper because it has a government stamp on it.

And yet if we had more, how happy we could be. In their scarcity lies the misery, not in their abundance. If all had of them to their needs, how happy the world could be. But as it is they are a temptation, and it is that which makes us thieves, liars and murderers. The Nazarine spoke wisely when he prayed, "Lead us not into temptation." "Oh, Father, forgive me this one sin, and restore me to my heritage once more."

At this moment I was awakened from my reverie by a cheering voice crying: "Good morning, Mr. Brown; a beautiful morning. I think I'll take one of those hams."

Great heavens! Here was my accuser. It made me tremble like an aspen leaf. Such is the effect of a guilty conscience—a contrast to my former easy manner and peaceful attitude in his presence. And yet he was not accusing me.

Ah, yes, a guilty conscience is its own accuser. Nor did he ask for his money. Perhaps he had not discovered the loss, or did not suspect me. Once more the demon temptation attempted to control me. But I remembered I had but an hour to live, and if I did not relieve myself of this burden I would, perhaps, forever suffer the remorse of which I had already had a taste in my recent spirit existence. No, I will be honest. Absolute want with an easy conscience is superior to untold wealth with misery in the heart.

"Here, old man," said I, "you made a mistake yesterday, and gave me a fifty instead of a five-dollar note. I discovered it after you left."

"You don't say," replied the old man. "I did have one fifty-dollar note among my roll, but I intended to pay that for my lien today, and would have been in a nice fix if you hadn't been an honest man. Thanks, thanks. I guess I'll take two hams on that, and give you all my own trade after this, and bring all my neighbors to trade with you."

I felt so overjoyed at this that I did not ask the old man for my legitimate fiver out of it; and, furthermore, a burden had fallen from my soul which was heaven in itself. I now knew what Jesus meant by the "heaven and hell within." I had a taste of both, and could speak from experience. Honesty is the best policy after all. Nay, more, it is the best principle of life, for in it lies justice, and that is God's law, which neither doctor, preacher nor lawyer understood, and of which books cannot teach. We must learn it by experience, and that implies self-knowledge. Through the book of self we understand the universe, and that is the all-in-all of creation—man being a microcosm of God's law, even of God himself.

Such was the light accorded me as a reward for my reparation of a wrong I had done, and happiness was its accompaniment. That one hour of earth life had opened an eternity of happiness to me, and I pitied the many who longed for just such an opportunity to undo their wrongs, but could not obtain it. I once more thanked God for the special privilege bestowed upon me, for the hour was nearing its close. The clock was about to strike. I watched the hands tremulously. Finally the grating began previous to the tap on the spring, and dong-dong six times, followed by the alarm, which awoke me to another world. It had been all a dream, and I was a better and wiser man for having dreamed it.

WHAT BECAME OF THE PAPER?

Mr. J. C. F. Grumbine writes from Chicago: "Misses Lizzie and Mary Bangs gave some rare slate-writing phenomena. One marvelous thing which occurred was the dematerialization of eight sheets of paper in an envelope within closed slates, in the sight of all, and in the blaze of the light from the chandelier.

A PERILOUS DRIVE.

Alexander Johnstone, the Minn. Reader, Finds a Pin Head.

At Kenosha, Wis., on May 4th, Mr. Johnstone, by appointment, met the mayor, a press reporter and Mr. Dale, the jeweler of that city. They entered a carriage at the Hotel Grant and drove from there up Market street; thence along West Main street to Prairie avenue; thence east along Prairie avenue, around the south end of Central park; thence north on Main street to Pearl street. There they drove into the Bain wagon works yard, alighted, entered the business office of the company by a back door, passed into the central room, and on a mantel shelf among some books deposited a pin head which was enclosed in an envelope. The committee then returned to the Grant, alighted and went up stairs to a room where Prof. Johnstone had been all this time in the company of Mr. James Cavanagh.

A map of the city was then hung on the wall, and blindfolded the professor went over the route with a pencil. The first time he made a mistake by going down Main street and passing through the Bain yards by Pearl and Church street, the route the committee had taken on returning to the hotel. Also he turned off on West street instead of going to West Main street. But he corrected himself and returned to the starting point, and again went over the outlines of the streets on the map. The second effort and the third were correct. This, in reality, was the most marvelous demonstration of his test, as the map was a very old one, and one that was hung in such a way as to puzzle even the committee.

After having, blindfolded, passed over the route on the map, with the committee he went to the carriage, and still blindfolded drove over the route at a breakneck speed. At several points he passed vehicles, openings in the streets, and in every instance turned out and avoided collision. When the party had returned to Main street from the circuit about the city, the team passed down that thoroughfare at a rapid gait, and at such peril of colliding with other teams that it was all the mayor could do to keep Mr. Johnstone of the News from hurling himself head first out on the pavement, while Rowe, of the Union was frantic with fear and crouched down in the bottom of the vehicle.

Prof. Johnstone drove the team down to Pearl street, turned in and drew up to the curb, dropped the lines, took the hand of Mr. Dale, opened the door, and passing through the first room entered the main office and located the pin in the envelope without party passed to the Grant and the demonstration of mind reading was over. To the committee, if not the public, his tracing the route over the map, and then passing so successfully over the streets, knowing as they do that it was simply a matter of their minds controlling his, it was a marvelous demonstration.

MAN IS A SPIRIT.

Rev. Dr. Minot J. Savage, the noted Unitarian minister, in a recent sermon, makes these wise remarks:

"These wondrous minds of ours, these souls—ourselves—can under certain conditions see without eyes, hear without any ears, and communicate half round the globe without any of the ordinary means of communication.

"If our friends who have passed over are alive at all, they are alive now in the same natural sense as we are, and under the same Universe that we are."

Like in a mirror we see ourselves reflected by studying the Psychometric Dictionary.

PSYCHISM.

THE SECRETS OF D'YLDIZ.

P. G. Leymarie, the editor of *La Revue Spirite*, in a late number, in a notice of a *Pul de Regia's* book, "The Secrets of Yldiz," tells a very curious story of a certain Duneau and his visit to Constantinople to cure Mourad.

"It is twenty years ago that we received the same morning, a visit from M. Jeoffre, gardener at Coursan, and his brother, and two hours afterward, that of Cleanthe Scallieri, a banker at Constantinople and intimate friend of the Sultan Mourad, chief of the Greeks of the Ottoman empire, grand master of the lodges of Free Masons and a convinced Spiritualist.

Jeoffre, the gardener, in an island formed in the River Aude, near Coursan, had the faculty of healing by laying on of hands, or indeed by magnetizing pitchers of water which the patients had taken from the river; twice a week they came from forty miles distance, by the hundreds, and the merchants displayed their products, either furnishing clothing or food. The doctors of Narbonne and the country round about instituted a proceeding against the healer, who had allowed himself to be used to set on foot again persons who had been given up as incurable—in the scientific way; moreover, he employed no remedies, accepted neither money nor presents.

"The tribunal at Narbonne recognized this disinterestedness, but could not avoid the fact that Jeoffre by magnetizing the water, did use an invisible remedy, but still a remedy. This honest gardener was condemned to pay a fine of 600 francs and the costs. We paid the fine, that is our society did, helping this gardener, being advised to do so by M. Jaubert, president of the tribunal at Narbonne (himself a remarkable medium), and assisted by our friends in the country. The judges were right, the fluid is a real remedy; its action is always more recognized by the aid of scientific experiments. I presented Jeoffre to my readers. What did he want of me? His brother, employed in the ministry of the interior, said to me this: 'M. Cleanthe-Scallieri has come to Coursan from Constantinople on the part of Valide, mother of Mourad; he wants my brother to follow him to Constantinople, to heal the sultan, who is attacked with insanity.'

"Now how can one penetrate to the side of Mourad except by some ruse, his palace being guarded with extreme care, and my brother risks in this way a life; there are ninety-nine chances out of a hundred that he will be put into a sack and thrown into the Bosphorus; I prefer that he stay at home.'

As for Cleanthe-Scallieri this is his story: "After the death of the Sultan Abdul-Aziz the conspirators took possession of his nephew Mourad and named him sultan. Now the Prince Mourad is an adept in Modern Spiritualism. He reads your journal, is very well informed, means to become acquainted with all things for the purpose of the regeneration of the Mussulman empire through the influence of eight millions of Greeks, of whom I am one of the chiefs; the Greeks have a literature, they love arts, commerce, industry, agriculture, they are very well informed politicians. My life, my fortune, belong to our brother Mourad. I said to myself on the day of his nomination to the sultanate, and when all the constituent bodies of the empire were rendering him homage: 'Perhaps he has forgotten me, but what matters it!' Suddenly I was called to Yldiz; I approached the tapis which is at the foot of the throne and knelt at the top of the steps, ready to kiss him with respect after the example of the princes,

pashas and ulemas, when Mourad exclaimed to me: 'Come to me, Cleanthe-Scallieri.'

"To the profound scandal and astonishment of the old Turks I was compelled to mount the steps to the throne; Mourad embraced me, pressing me close in his arms, me a Greek who represented progress. Such distinction resulted in many enmities to the sultan, for such a fact was never seen on the advancement of a padischah.

"The same evening Mourad had reunited his most faithful friends; I was among them. We were talking of interesting things to be done, when, all at once, Mourad rose, his eyes fixed, his arm stretched toward Constantinople; anxiously we followed his movement. The sultan said with a loud voice: 'The miserable men! Yesterday they assassinated my uncle, who was much loved, Abdul-Aziz; at this present moment they are stabbing the new ministers. Tomorrow it will be said: Mourad, the assassin of his uncle, has rid himself of the man who annoyed him! They are going to compromise me, and yet I am innocent of the blood which has been shed.' His physiognomy betrayed the horror and the indescribable pain which he was suffering. (The fact is historic.)

"In vain recognizing his great heart, his high intelligence, his goodness, which guided reason, we attempted to soften these painful impressions. In concert with the Sultanness Valide we tried to do away with his condition, which we thought a fleeting one; he persisted.

Mourad was endowed with the faculty of seeing at a distance clairvoyantly, which permitted him to see at the distance of several miles the crimes committed by the fanatical politicians and name the conspirators who had assassinated Abdul-Aziz, but nothing was done about it, but this fatal obsession was declared evident and an end was made of our fine dreams of progress. Hamid came to oppose it.

"Hamid, brother of Mourad, was to be for a year a sultan intermediary, if the accursed condition in which the padichah was did not cease before this legal time; as he wanted to reign and represent old Turkey, he employed intrigue and proscription for all the friends of Mourad; this last, his mother and his harem, were sent to the palace of Tcheragan. He called to Constantinople the most celebrated alienists of Vienna, and these, having no acquaintance with obsession, inflicted on Mourad a scientific brevet of insanity, much to the joy of Hamid.

"The Sultanness Valide and our friends had the belief that in this case of a Spiritual influence a treatment of the same sort was necessary. Sensitives at Constantinople declared that a gardener at Coursan near Narbonne, France, would deliver the padischah from his obsession.

"This is why, with the resources of the Sultanness Valide and my own, for I am proscribed and ruined, I am at Paris, following the caprice of a gardener who has desired to come here after taking me to Fleury, to Narbonne, to Carcassonne. He don't wish to go to Constantinople, as he told me this morning. My weak resources are thus being devoured, time is passing and the gravest interests rest on the cure of Mourad. In despair I come to you."

A vigorous man of 35 years, very intelligent, with the stature of Hercules, supple and agile, the Medium-Healer Duneau, was willing to follow M. Cleanthe-Scallieri, knowing the dangers to be met and the poverty of Mourad and his mother. He was ready to sacrifice himself.

At Constantinople, in company of a servant of the Sultanness Valide, he scaled the walls, and deceiving the guards and patrols, he succeeded finally in reaching the sultanness and Mourad.

The latter was always in the same condition he had been in. Duneau, a skillful practitioner, came immediately into fluidic rapport with the padischah, who was strong and robust like himself. He opened his mouth; released his eyes from their contraction, relaxed his body by a wise massage and longitudinal passes; forced his fingers to stretch out, the nails having penetrated into the palms of his hands. With the assistance of two servants he undressed him in spite of his vigorous resistance and put him in a bath. There he gently relaxed all the organs. Mourad being able to talk, said with thankfulness: "You are doing me good and I love you; through you at last I can express myself. You are from beautiful country of France, the great country of thinkers."

Afterwards Mourad enjoyed an abundant repast, Duneau magnetizing each course. He asked for the sultanness, mother of his son, and then, all the personnel of the harem, whom he advised that they unveil in spite of the presence of the healer. He wished the feast to be a joyous one for his awakening again to active life. On a piano he played favorite airs which he had composed, for he was a performer of the first order and an excellent musician. Joy was exuberant to such a degree that the guards intervened and declared to the Sultanness Valide that the Giaous (Christian) should be delivered up to them, if it was not desired that he be taken by force.

To deliver up the healer who had risked his life to heal the well loved sultan neither Valide nor all the attendants of the palace would permit; a formal refusal was given. Duneau was compelled to sleep in the throne-room, which was locked and guarded by ten women of the harem, who mounted guard before the door of the savior, the ambassador of Allah.

The sultanness was compelled for some time to taste the foods served, that Duneau should not be poisoned. For a month Duneau engaged Mourad in a series of athletic bouts, boxing, fencing and the like, until he was completely restored, but his own safety was imperilled thereby. Mourad gave him a very valuable chronometer, which was all that he had in his power to reward him with.

Duneau was enabled to escape to France, but died of a strange disease soon after his return. Cleanthe-Scallieri, after some ineffectual attempts to release his friend Mourad, fled to Athens.

Madame Loue, a distinguished woman medium friend of Mourad, has seen her house destroyed by fire twice in Constantinople; this interesting and numerous family is ruined.

Leymarie closes his interesting history as follows: "Mourad is a humanitarian, a militant Spiritualist, a man whom the finest of philosophies guides; may he live, this energetic and wise man, and be replaced at the head of the empire, to regenerate it by his inflexible will. This is our wish for 1897."

CURED BY ONE OF OUR OWN.

Editor Light of Truth: I see in your paper an account of August Schrader curing a man of paralysis in Boston, Mass., and from time to time read of others being cured by magnetic and spiritual healers. I simply wish to say to your readers that I was paralyzed on the whole of my left side for six years, and that one of your Spiritual magnetic healers gave me new life, or cured me, in just four treatments. This was in January, 1895, when Dr. J. W. Briggs of Cincinnati was then living here. It was no faith cure, for I did not believe any power in existence could do it. But he healed me.

WM. H. CLINE,
7 Jackson St., Norwalk, O.

WHAT TO DO.

The bladder was created for one purpose, namely, a receptacle for the urine, and as such is not liable to any form of disease except by one of two ways. The first way is from imperfect action of the kidneys. The second way is from careless local treatment of other diseases.

CHIEF CAUSE.

Unhealthy urine from unhealthy kidneys is the chief cause of bladder troubles and suffering so painful to many that life is made miserable. The womb like the bladder was created for one purpose, and if left alone is not liable to become diseased, except in rare cases. When in position the womb is situated back of and very close to the bladder, and for that reason any distress, disease or inconvenience manifested in the kidneys, back, bladder of urinary passage is often by mistake attributed to female weakness or womb trouble of some sort. The error is easily made and may be as easily avoided by paying a little attention to the condition of the urine (see pamphlet). The mild and the extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy is soon realized. It stands the highest for its wonderful cures. If you need a medicine you should have the best. At druggist fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention Light of Truth and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this papers guarantee the genuineness of this offer.

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MISS CARRIE SWENSON.

This lady is the editor and publisher of Den Skandinaviske Spiritualisten, the only Spiritualist paper in America published in the Swedish and Norwegian languages. Miss S. has held positions in various newspaper offices for a period of over twelve years, and in May, 1894, she commenced the publishing of the above mentioned paper from No. 248 Cedar avenue, Minneapolis, Minn., where the office still is. Miss Swenson is an enthusiastic and earnest believer in Spiritualism, and she has not hesitated in spending her time, etc., for the spreading of this belief among her own countrymen. Miss Swenson was born the 24th of February, 1867, in the province of Wermland, Sweden, and has lived in Minneapolis since her arrival in America in the spring of 1887.

The World of Psychics and Liberal Thought.

On the evening of May 16th Miss Fannie Culley, a waitress at a leading hotel in Marion, O., suddenly became faint as she was carrying a tray of dishes. Dropping the tray to the floor she staggered into the kitchen and burst into tears. A few minutes after word came to her that her brother had been killed by the cars at Galion, a city some fifteen miles away. Subsequently it was discovered that Miss Culley's peculiar attack and sorrowful mental state occurred at the exact moment of her brother's death.

It is reported that a St. Louis spook driver materialized a ghost so thoroughly that the "dear departed" is now serving a term in the workhouse.

Mrs. Joseph Morris of Ashtabula, who has suffered several years with a cancer, which she has had removed several times by surgeons' knives, tried the faith cure some two weeks ago when at the point of death. The first prayer effected a cure.

Prof. William James' "Lowell Lectures" on Demoniack Possession appear to have been badly reported and in a letter to London Light the eminent psychologist corrects a misapprehension that he included all mediumistic phenomena in the category of demoniack possession. Prof. James says that he contented himself with discussing demoniack possession as a genuine phenomenon, and endeavored to dislodge the popular notion that it is a delusion or imposture. He says, however, that he left the question as to whence the "control" proceeds an open one. In closing Prof. James emphatically asserts that he does not believe that "demons" control our contemporary test mediums.

The archeological museum at the Ohio State university has been enriched by a rare relic of a lost civilization. It is an Aztec manuscript, the fifth, so far known, to be in existence. The relic was found by a laboring man at Fairfield, Ia., while excavating.

The following account comes from the Fayetteville, W. Va., jail, and is another of the long line of similar psychical occurrences coming in from the various prisons of the country.

One evening a short time ago, after the prisoners had all been locked in their cells, there was a low conversation carried on in the cell on the second floor occupied by Albert Viars, one of the men charged with the murder of Charles Gibson, and who was condemned to be hanged with Clark Lewis, an accomplice, on the 25th of June. The jail being crowded, and there not being sufficient room to give Viars a separate cell, Norris Kelly, who is serving a jail sentence, was placed in the cell with Viars. Soon the night-watch heard them calling for a light, then for them to open the cell door and let them out. On reaching the cell they found Kelly lying prostrate on the cell floor with Viars standing over him washing his face with cold water. They opened the cell door, went in and took Kelly out, and after some labor succeeded in restoring him to consciousness, and were then told by the two prisoners the following story:

Soon after they were placed in the night cell and the light extinguished they saw glimmering strange lights flitting from point to point in the cell. Then there appeared at the cell door the form of a man, which seemed to darken the entire cell, cutting off the light from the outside lamp. When the form appeared Viars swore at it, telling it to go away, but the apparition appeared to walk through the closed door as if nothing was there, and stood up beside Viars on the inside of the cell. Soon they discovered that it was a perfect picture of Viars, except that one of its eyes seemed to have been cut out entirely, leaving nothing but the ghastly opening. As the form continued to approach they became frightened and jumped into their bunks, the spirit following them. Kelly attempted to grapple with it while it seemed to hover over them, but finding nothing to catch or touch he fainted.

The woman's congress recently closed in San Francisco was one of the most important gatherings of the kind ever held.

The two thousand four hundred and forty-first anniversary of the birthday of Buddha Gautama was observed May 16th in Brooklyn, N. Y., by the Brooklyn Ethical society. H. Dharmapala, an apostle of Buddhism, was the principal speaker. "I do especially request," he said, "that the lovely American ladies will not destroy the beautiful birds for ornament to their heads." There are a few other abominations that American women affect which might safely be referred to "the heathens" for counsel and admonition.

A Brooklyn pastor has been accused of making use of hypnotism whereby he puts women into trances and there are weird scenes at the altar. Women faint and men are stretched on the floor. The devout brethren say it truly is the work of the holy ghost.

The Michigan medical registration bill passed the house May 5. Spiritualists, Christian Scientists, etc., are exempted, and no schools are to be specially recognized in the board makeup.

What kind of a Spiritualist, sic! is he who says "Stop my paper" because he reads something in it not just suited to his taste? Strange to say there are more of this class of individuals in our ranks than one would suppose, judging from their loud acclamations in behalf of Spiritualism.

There are no foundling asylums in Greece because there are no foundlings there.

A "haunted house" in New Lisbon, Wis., burned to the ground recently. It had been deserted for many years. The spectators saw human forms moving to and fro in the flames of the burning building. This house was supposed to be the rendezvous of several bands of gypsies, and several Winnebago Indians during the massacres of the time of the civil war. Several whites were drugged and murdered in this house at that time, and the ghosts seen in the flames were thought to be the ever-present spirits of the victims.

The Theosophical society's tract of land on Point Loma, Cal., has been increased by the purchase of forty acres. The tract is now one mile square.

FACTS Not Glittering Generalities

The value of testimonials depends upon the person they are from and the seriousness of the case which has been cured. A child may have the stomachache and a little catnip tea cure it. This is a much more wonderful cure than the great work performed by some Doctors. The physician who diagnoses your case and says he can cure you but is afraid to guarantee a cure is after your money and has no faith in his own ability. The following letters are but samples of hundreds, even thousands of a like character we could publish each month. You will notice that they contain in full address and date and are not picked out from a stack of letters received over a period of several years.

KIND DOCTORS:—I wish I were able to tell all the world what you have done for me. I tell you it is wonderful. Truly the angel world is with you in your noble work in healing the sick. My husband says I look ten years younger since taking your medicine—and I have taken it but one month. Mrs. D. E. HOUGHTON, Elgin, Minn., May 14, 1897.

I think the psychic treatment is a wonderful thing and I feel much refreshed after sitting during the evening, as you requested. I am very thankful for what you have done for me. You may put my name among your testimonials and I shall advertise your treatment as much as possible. Mrs. E. E. MORRIS, Canby, Oregon, May 10, 1897.

DEAR DOCTORS:—I have many times thanked you with a heart too full for utterance and I wish, through this means, to inform my suffering sisters of the relief I have found through you from suffering and agonies worse than death. For five years I have had female weakness in its worst and most cruel form. During this time we have employed twenty one of the best physicians and without any relief. Just before I applied to you I was given up to die by a number of physicians who had my case in charge. From the first day under your treatment my improvement has been rapid, marvelous, in fact bordering on the miraculous. Now, after six weeks under your care, I have left my bed of suffering and am at work. Not only are you the best physician living but your kindness and gentle influence relieved every suffering and banished every pain. I would advise every woman suffering to write to you, no matter how many have failed nor how long they have suffered. Sincerely yours, Mrs. ELLA LEWIS, 23-850 Linden St., Indianapolis, Ind.

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PSYCHICS.

Railroaders on the Beech creek line between Williamsport and Lock Haven, Pa., are much concerned by a mysterious light which flags the midnight express at a lonely gorge. The trainmen say that a red lantern is swung across the track on the approach of the train, but before the train reaches the point the light disappears. Watchmen have been placed there, but the red light swings just above or below where the guard is placed.

There is to be a grand massmeeting of Spiritualists from all over the country at the Tennessee exposition at Nashville during the coming summer.

The Connecticut legislature is wrestling with a Puritanical spasm in the form of a bill which prohibits work or sport in that state "between twelve o'clock Saturday night and twelve o'clock Sunday night." It is supposed that the works of nature, including preachers' mouths, will be allowed to go on.

Mr. A. E. Nersheimer has been elected president of the Aryan Theosophical society of New York. Mrs. Catherine A. Tingley was elected a trustee of the same society.

The latest gospel in this world is know thy work and do it. "Know thyself;" long enough has that poor "self" of thine tormented thee; thou wilt never get to know it, I believe. Think it not thy business this of knowing thyself; thou art an unknowable individual; know what thou canst work at; and work at it, like Hercules. That were thy better plan. — Thomas Carlyle.

Secretary Taylor of the Ohio Spiritualists' association has established his office at 184½ South High street, Columbus.

Worcester, Mass., is having a ghost, apparition and hobgoblin sensation.

Mrs. Carrie A. Nick of Milwaukee, Wis., charged with fortune telling for money, was acquitted by a jury.

The public order committee of the city council of New Orleans decided to report favorably the ordinance "prohibiting mediums, Spiritualists and clairvoyants from practicing their profession."

The item of that city commends the action of the committee and states that "the clergy has emphatically indorsed it."

The ghost of a Chinese suicide is said to accompany that of Argo in its nightly visits to the jail at San Rafael, Cal. A Chinaman named Wing Hi incarcerated in the jail saw the apparition a few nights ago, and was nearly frightened to death. He fully corroborates the story of Annie Kehoe, who has seen Argo, the account of which has been given in these columns.

Prof. Jhingan of Lahore, India, who is described as "a very beautiful young man of medium size, of stout muscles but delicate skeleton," proposes to materialize in Lahore, India, within a day after its publication, a copy of one of the New York city newspapers. Prof. Jhingan is a magician.

A new Spiritualist society has been formed in Cleveland, O.

J. W. Dennis writes that Buffalo has a new organization known as the Buffalo Spiritual society. Its president is Harry Van Buskirk. Its intention is to hold meetings all the year round, and employ the best talent as the occasions require.

San Antonio, Tex., has a new Magi Temple with the following friends as officers: Allen Franklin Brown, magi; T. Ennis, warden; Mrs. V. Dowling, H. P.; Miss Minnie Weber, G. V.; Dr. Van Dyke, conductor; C. Frey, guard; V. C. Kottler, sentinel; E. T. Brown, scribe; Miss Iva Patterson, musical director.

Miss Margaret Gaule is laboring in Pittsburg, Pa., during May.

Last Sunday Mrs. C. Fannie Allyn ministered to the Lynn, Mass., Spiritualists.

Dr. J. N. Magoon, who hails from Boston, has been speaking on what he terms "True Spiritualism" in Omaha, Neb. If the report of his discourse as printed in the Bee of May 10th is true, Mr. Magoon is afflicted with that intoxication which Pope tells us attacks him who drinks shallow draughts from the Pierian spring. Mr. Magoon tells us that no true Spiritualist teaches that departed spirits stoop to make known their presence to earthly friends by such methods as slate writing, table rappings and trumpet shoutings. These he brands as absurd and ridiculous, and fakirs and alleged trance Spiritualists alone practice such methods to deceive the credulous.

If Mr. Magoon has not been correctly reported he misses the opportunity of a life time if he fails to set himself right, for if he is a Spiritualist at all he must know that utterances of this kind are calumnious and false.

THE INFINITE.

In answer to The Questions of Culture (in No. 21) a copy of a part of a spirit communication received through Mr. Campbell is certainly a good answer and will be followed out by all who really seek the truth:

He who doth judge the Infinite
By the finite mind of earth,
Faieth to grasp the mighty truth
And give unto truth its worth;
For the earthly life and the greater soul
Doth await its unfoldment still
And the knowledge of love and its attributes
Must grow with the growth of will.
The will of the spirit that doth unfold
The power of the will in man
Doth come from the Spirit Infinite
Who sayeth to all thou can,
Thou can reach out and unfold thyself
And thy spirit rise higher than earth
Then ask and receive the higher truth
And thy spirit rejoice in its birth,
Its birth to a fuller sense of love,
Its birth to the glorious light
That shineth for all, who in love doth call
On the glorious Infinite.

—Azur.

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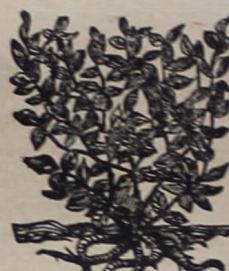
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A New Shrub that Cures Kidney and Rheumatic Diseases.—
A Free Gift.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanists call it, *piper methysticum*, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medical substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for Kidney diseases and other maladies caused by Uric acid in the system. Since its general introduction



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Alkavis, (the Kava-Kava Compound,) has wrought many remarkable cures of kidney and Rheumatic diseases.

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"I have been treated by our home physicians all without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate. In fact I was in misery the whole time and was becoming very despondent. I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble. It is a wonderful and grand, good remedy."

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. James Young, of Kent, O., writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of Kidney disease, and other ailments peculiar to women. Many other ladies give similar testimony. So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of LIGHT OF TRUTH who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

OUR HOMILETIC SCHOOL

THE CHAUTAUQUAN LYCEUM—
WORKERS' CLASSROOM.

Conducted by Moses Hull.

SALUTATORY.

A third of a century has passed since Spiritualists began to have their fun at my expense because I urged that our public workers should be especially educated for their work. It was then supposed that our trainers on the other side of life were thoroughly competent for that business, and that the very best preparation we needed was to present an empty head for the spirits to fill. Many such heads went upon the rostrum; the experiment was thoroughly tried; and the proof is entirely too abundant that many of the heads still remain empty. I gladly note the fact that there are a few exceptions. Those exceptions were for the most part mediums who thoroughly co-operated with their helpers on the other side.

I never was so much of a Spiritualist but that I believed that our spirit friends could as easily work for an energetic student as for the one "whose strength," as Jeremiah says, "is to sit still." For some reason the most of the studious and industrious workers have gone on and met with success, while others have, for the most part, either fallen by the way or been relegated to a position in the rear.

Now the most earnest of the workers see and feel the necessity of an integral education. Many of the churches have so thoroughly weakened on their own doctrines and adopted doctrines which were once regarded as the most damnable heresies of fanatical Spiritualists that the reasons for keeping away from the churches and attending our meetings have well nigh dwindled away. As everybody would prefer to hear an educated person speak than to be compelled to sit and see one saw the air and listen to bad rhetoric, bad logic and bad grammar, even though it purports to come from the other world.

The result is that many dingy halls, up two or three flights of stairs, where Spiritualist meetings are held, have been forsaken. Necessity has driven the would-be workers in the field of Spiritualism to take their choice between making an effort to prepare themselves for their work and leaving the field.

This has resulted in a determination to open the "Spiritualist Workers' Training School" at Mantua, O. Since this enterprise was projected I have received numerous letters asking if the writers, who, in many instances, were too poor in purse or too far away to attend the school, could not receive the necessary instructions by mail. I always answered, as I do now, some things can be taught by mail; some can not.

The interest in the effort to teach through the press has induced the Light of Truth to open this department. This is, at present, only an experiment; if it meets anything like a general demand, it will be continued indefinitely; if not, the department will either seek a more competent conductor or give place to something better adapted to the needs of the people. One of the first things I shall do will be to begin to give weekly lessons on the Bible and its study and interpretation. I wish I could know that, at least, one thousand readers of the Light of Truth would procure Bibles and enter heart and soul into the study of these lessons.

A brief report from week to week of the work done by the Mantua school, with a short synopsis of the lectures delivered before it, may possibly occupy

the most of the space devoted to this department for the next six weeks. After that, this department will, perhaps, be converted into a kind of Spiritualistic Chautauqua. All that is now definitely promised is that an effort will be made to adopt the best of all methods known at the time to prepare those who study this department to heed the injunction to "do the work of an evangelist." In this I ask the co-operation of every lover of the cause and its advocates.

MOSES HULL.

OUR NAME.

We may not have been fortunate enough to have selected the best out of more than a dozen names which occurred for this department. Our Homiletic School seemed the best name for the work here intended. One of the definitions of homiletics, as given by Webster, is, "the science of preaching." To preach, according to the same authority, is to "discourse on religious subjects." As the Ohio Spiritual association has decided that Spiritualism is a religion, it can no longer be denied that its advocates are preachers. This department is designed as a continuous help for those who wish to know the best methods of reaching the people with our truths.

THE RIGHT THING IN THE RIGHT PLACE.

Once upon a time a young man by the name of Timothy had aspirations toward the ministry. He put himself under the instruction of an old minister by the name of Paul. Among the instructions this great apostle gave this young man was, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."—II Tim., ii, 15.

Those who are afraid of the word God may leave it out if they prefer. The instruction is wise even without that word. In any case the young instructor of the public should study to show himself an approved workman; and above all things should he seek to rightly divide the word of truth. That is, he should adapt his work to the needs of his audience. If the speaker can keep himself in touch with wise ones in the spirit world, and if he will at the same time be studious and candid, he will seldom fail to strike the subject the people need at that time.

Spiritualist speakers should never forget that they are Spiritualists, and that generally, unless some other subject is announced, the people have come out to hear something of the reason of our faith. Right here I am reminded that after a discourse in a certain city one of the leading physicians came forward, and, after introducing himself, said, "I am a Spiritualist, but this is the first Spiritualist meeting I have attended in many months." I asked him the cause of his delinquency. He said:

"We have an annual camp meeting within a few miles of this place, and last summer, by a great effort, I induced some of my wife's relatives to attend one Sunday. I rejoiced in the hope that I would see some of them Spiritualists before night.

"The speaker in the forenoon was one of our ab' st lady speakers, but she began by denouncing God and the God idea. This she kept up for some time; then she attacked prayer; then the clergy. One would have supposed from her remarks that every minister on earth deserved to be hanged. She next went for the church; then for the state. After nearly an hour of this kind of denunciation I hoped she would partly redeem herself in the estimation of my friends by giving a few words on the truths and the beauties of Spiritualism. Some of my friends had recently lost near and dear friends, and I had in-

duced them to come hoping they would hear from them. But in this I was disappointed. Instead of this she attacked the president of the United States and the political party in power. After hurling epithets at them for fully fifteen minutes she attacked the government itself. When she had exhausted herself—not the subject—for want of strength to renew her vituperations she sank back exhausted.

"My friends were so disgusted that I could not induce them to allow me to introduce them to the speaker.

"I prevailed on them to remain in the afternoon and listen to an eloquent gentleman speaker. I hoped for full redemption from the overdose of denunciation in the forenoon. But, alas! not one word of Spiritualism did I hear. The political sentiments he uttered were my own, but they were so out of time; one would have thought we were at a ward political meeting and listening to a regular fourth-rate ward politician. My friends were so disgusted that I have not dared to mention Spiritualism to them since."

This is one of numerous cases of the kind. It was a case where Spiritualists had killed the very thing they were called to preach.

Let us, by all means, study to "rightly divide the word of truth."

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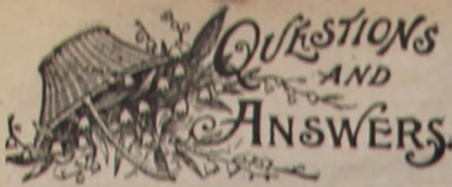
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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Can a man be free from selfishness and yet be without love?—Pilgrim.

Answer.—No, because love is the antithesis of selfishness, but his love may be dormant—not yet sufficiently aroused to manifest. Even selfishness is a manifestation of love, but perverted—misused for venal purposes. Emotion and sensation are the two primal qualities of all individualized effects, being the first indications of love or force and intelligence or consciousness as it exists in the cause—so-called omnipotence and omniscience. Love and force are really one principle, and lends man power to will, act or move, while sensation lends him consciousness or intelligence, and which two qualifications increase in power as he uses them for positive effects—spiritual, not material or animalistic effects. The animalistic or negative effect of love manifests as anger, jealousy, envy, hatred, malice and selfishness—the latter, however, when exercised in conjunction with intelligence or reason. Selfishness is thus perverted love, just as intemperance, lust, vanity, conceit or pride are perverted intelligence. Thus a man, who is born with selfishness—i. e., inherited—may free himself from it by self-culture and self-study, and still not have active love; i. e., manifest to a noticeable degree; but it is there, only awaiting the impulse; or we may say, the act to make its effects felt on the possessor. Some inherit or develop such a powerful degree of selfishness in youth that it requires many love acts to neutralize it as a force or an impulse; for not until it is neutralized do we feel its benign effects on our own being, which is happiness. But as soon as the impulse for love is stronger or more active than its antithesis, an interior joy becomes noticeable—whiffs of soul happiness not attainable through any material agency or pleasure invented by human kind. Doing for others; unrequited labor; sacrifice; benevolence; charity and justice are the means to this end—the opposite leading to misery, unhappiness, discontent, indolence, loss of volition as a spirit and consequent earthbound conditions from which he can not be freed until this negativity is neutralized by the opposites of that which generated it. The “uttermost farthing” must be paid, every love act adding to the positive or love force in his being, and bringing him nearer to the goal all are intuitively striving for—happiness. Misery or happiness is dependent upon the balance of this living force—this emotion which acts for self or is made to act for others, according to the use of our intelligence—our free will. The selfish are to be pitied, as many know not what they are doing. Melancholy and suicide are frequent effects of it—the latter an effort to get away from self. But it only plunges the spirit deeper into misery, for the discord with spiritual nature is all the more keenly felt when freed from the body of matter, which is, in a measure, a protection, and one reason why earthbound spirits of this order seek to obsess mortals. Happiness or soul contentment are therefore only attainable by love acts—the impulse which counterbalances the inborn animal emotion or cultured selfishness in the mortal. But a man can be free from selfishness, yet not feel the effects of love; and due to the fact

that he is on an even balance between both. At this transitional stage he is generally safe, however, if he have reason and the knowledge to guide him right—this being the bridge over which all have to pass to exchange a life of mortality for that of spirituality.

Question.—Lincoln says “Why should the spirit of mortal be proud,” while people are often censured for not having any pride. Is this a distinction with a difference?—Harvard.

Answer.—True pride is dignity or self-respect. False pride is arrogance, conceit, vanity, haughtiness. But the word has been perverted or misused for the latter, and thus may be employed in either sense, which must be taken as implied. But philosophically considered, pride is conformity to the law of being on the one hand, and a breaking of this law on the other. Love rules in the first instance; selfishness in the other. A man may be justly proud of his family relations, but he cannot be proud of himself until he also earns the laurels which characterize them. To live on others’ well-doing is selfish, or false pride. To display one’s own well-doing is vanity. To believe one’s self superior to deserved credit is conceit. To demand or force attention or deference for either is arrogance. To treat others with contempt for not acknowledging this demand or belief is haughtiness—all manifestations of a false sense of pride. True pride or dignity is beyond wearing others’ laurels; too conscientious to appropriate others’ earnings; too sensitive or high-minded to call attention to self; too modest to believe one’s self superior to others; too considerate or just to demand what is not given; and too sympathetic to hurt another’s feelings by disdain or contempt. The very influence of false pride is repulsive to refined natures, and inspires with fear or awe. The latter because it is the highest law of being (will power) perverted or unconforming to nature—clashing, as it were—and is thus criminal to an extent. All crime is an effect of discord with law, whether state or human, material or spiritual, only differing in kind and degree; and false pride is the first step to all crime. The vainglorious, the conceited, the arrogant or haughty, therefore, are always dangerous to an extent, and not agreeable companions to their opposites, unless the latter are very tolerant or positive to such influences—self-protected by their own utter lack of discords of this category; for we generally dislike evils in comparison as we are tainted with them ourselves, if but hereditarily so. And false pride is the evil which has made history—such as it is—war, carnage and bloodshed; thus being self-punishable, or reaping what it sows. Not until it is allayed, therefore, and humility rules, will our past show up a record of peace and prosperity.

Question.—I have been trying to develop automatic writing, but have nothing satisfactory. Often feel the influence of the spirit friends, but no other manifestation. My hands will feel as though touching a magnetic chord. Professor Schlessinger told me I possessed the qualities of a good medium, if practiced. Can you tell me what is the reason I do not receive anything satisfactory?—H. A. T.

Answer.—This is a question that comes up frequently, and has been for years. One reason is that people expect perfection without sufficient practice. Of course, it takes some longer than others, while a large number seldom get beyond a meaningless scrawl, though a manifestation of power foreign to the medium. In some cases, however, the latter prove to be controlled by spirits who do not write in the popular languages—interpretation revealing them to be Asiatic or African. But our resources in this are so

meager that it is hardly worth a medium’s while to sit for any extended writing in this line, especially as much of it is either nothing or of little account in this practical age. A few lines of plain English is better than pages of this doubtful stuff; and we would advise all mediums unable to obtain an early solution of such mystical effects to insist upon a cessation or writing in a language known to the amanuensis. Desire and will are very effectual in spirit communion, and change results very readily. It is always to be recommended when the communion or the phenomena are unsatisfactory, though passivity or acquiescence should govern when the opposite prevails. In the above case we would recommend a little more patience, for we have known of cases where for the first six months only pothooks were made, while the grandest results were attained at the end of the first years’ practice, and then continued.

PERSONALS.

X-Rays.—Your case is too difficult to analyze. Perhaps you had better give up sitting for a while and have a series of sittings with different mediums. It might be cheaper to spend ten or fifteen dollars in that way than finally break down under the pressure of doubt, expectation and despair.

W. O.—The influence of your letter indicates you are not well; that you are magnetically depleted, and which is probably the reason of your unsatisfactory sitting. Take a month’s rest from seances or a change of climate for four or five days; then, a little spring medicine, and start again fresh.

M. G. Beck.—You are most likely bilious. Try a little spring medicine. The drawings may come clearer in time. Don’t give up.



DR. A. W. S. ROTHERMEL.

Dr. Rothermel is best known as a physical medium, and in which he has had the most gratifying results, so far as investigators are concerned. He also locates mines and water, but the index which points to immortality is the one that has the greatest good in its wake.

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The Abraham Lincoln of Spiritualism in an article to the Spiritual Advocate, Feb. 26, 1897, paid an honest, unsolicited tribute to Dr. Mansfield as follows:

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—Do not forget the crusade, as it is a great incentive to keeping things coming our way.

—Send us names of recent investigators or converts that we may send them sample copies.

—Correspondents writing for these columns will do us the favor to write in ink, unless they use white paper and a black pencil, and not dark gray paper with a hard pencil, which combination is extremely trying to the eyes under circumstances.

WAS IT CLAIRAUDIENCE?

In the winter of 1894-5 I was giving a course of lectures on hypnotism in St. Joseph, Mo. One of my subjects was a boy about 15 years old. He could not play the piano. One Sunday evening in Odd Fellows hall, while he was under my control, I audibly suggested to him that after being awakened he would go to the piano and play a bar of "Sweet By and By." I then cautioned the audience to remain perfectly quiet a few minutes and watch the result of the experiment. I woke him and he took a seat in the audience. He sat quietly for almost half a minute, when he deliberately arose, went to the piano and played a sufficient number of notes for the audience to recognize the tune.

After the meeting had closed several persons gathered around him, and among the questions asked him was, "What made you go to the piano and strike those notes?" His reply was, "I heard a voice tell me to go and do it while I was sitting there," pointing to his vacant chair in the audience.

Query: What was this "voice" which he heard? He said it was not mine. Was it clairaudience? I have since obtained similar results from purely mental suggestions.

B. A. STEPHENS.

TO INDIANA SPIRITUALISTS.

All persons whether members or not, who will hang up a few posters in their vicinity or distribute programs of the 7th annual encampment of the Indiana Association of Spiritualists at Chesterfield, Ind., among their acquaintances are earnestly requested to send us their address. We hope to hear from Spiritualist workers in every city and town in Indiana. Please write to F. J. Macomber, Secy I. A. S., Anderson, Ind.

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MEDIUMS AND LECTURERS.

E. W. Sprague may be addressed at 965 Grove street, Meadville, Pa., till June 10. After that at 416 Newland avenue, Jamestown, N. Y.

F. Cordon White lecturer and platform test medium, is open for engagements for fall and winter of 1897-98. Address 3058 Calumet avenue, Chicago, Ill.

Willard J. Hull is open for lecture engagements. Address 89 West Goodale street, Columbus, O.

A HAUNTED HOUSE.

A haunted house in Oakland, Cal., is causing some consternation. It was lately rented by the Salvation Army people, and makes them nice and commodious quarters, on 10th and Adaline streets, from which they do not intend to be driven by unseen disturbers of the peace. The San Francisco Call of last Tuesday gives the following about the spirit visitors:

Lieutenant Sawyer was awakened in the middle of the night by some mysterious presence, and as soon as his eyes were properly opened he saw an unknown face looking at him. There was no body, but simply features. He at once arose and chased that face until it got to the window, where it went out and disappeared.

The screen from the fireplace in one of the rooms has a habit of dancing around the room.

Mrs. Staff Captain Merryweather said last night: "The house has a lively reputation for ghosts and the longer we are here the more we hear about them, but I do not think there are enough ghosts in all Oakland to drive us out of our snug quarters."

HORSE-RADISH.

A fine homemade brand, warranted to hold its strength, is prepared by S. J. McMichael, a friend, at 142 Larkins St., North Findlay, O. Also has cabbage plants of the early sort. Write to him for circulars.

If baldness is caused by the microbe what is the use of using a hair tonic; for what is a fertilizer for the hair also feeds microbe. A death-dealer to microbe might also injure the scalp or create entire baldness in those who who are only partially so, but might lay the foundation for a new crop of hair later.—X.

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